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THOMAS K. DONNALLEY

HAND BOOK
OF
TRIBAL NAMES
OF
PENNSYLVANIA

TOGETHER WITH
Signification of Indian Words

ALSO
A History of Great Council
of Pennsylvania

With Articles Pertaining to the Improved
Order of Red Men

Edited and Compiled by
THOMAS K. DONNALLEY
Past Great Incohonoe

1908

Philadelphia, Pennsylvania

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Dedicated

To the members of the Improved Order of Red Men, for their many acts of fraternal kindness towards us, during our forty-eight years' membership. As true believers of the tenet of Friendship, they have made our pathway pleasant and convinced us that it was good that we had been accepted into the covenant of faith.

THOMAS K. DONNALLEY.

Preface

In the preparation of this Handbook, we have had resource to Schoolcraft, Drakes Heckwelder, Haines, McIntosh and the Reports issued by the Bureau of American Ethnology, from which we have been enabled to glean the signification of the Tribal names in Pennsylvania. The scope of the book is not as comprehensive as we had desired, and there is no doubt that there are many imperfections, but we have endeavored to make it as complete as our limited researches would permit.

The list of Indian names will be an evidence that no matter how many branches are instituted there are remaining sufficient to assure us that there is no necessity of selecting the title of a Tribe which is not aboriginal in its character.

INTRODUCTION.

“Ye say they all have passed away,
That noble race and brave,
That their light canoes have vanished
From the crested wave;
That 'mid the forests where they roamed,
There rings no hunter's shout;
But their names are on your waters,
Ye may not wash them out.”

The work that Past Great Incohonee Thomas K. Donnalley has done in this brochure is its own sufficient warrant; and really calls for no other explanation than that it is needed by the Improved Order of Red Men, that it will be of valuable assistance to the Chiefs of the Order in finding tribal and council names; and that Brother Donnalley could no more have resisted the temptation to compile it than he can refrain from his innumerable other activities for what he considers the needs and welfare of our fraternity.

Outside of and in addition to the patriotic, fraternal and charitable beauties of our Order, there is a fascination for Red Men in the imagery and poesy of the thoughts and language of the aboriginal people whose name we have taken, whose virtues we emulate, and whose traditions and customs form the structure on which has been built what is conceded to be the most beautiful ritual extant. It is a natural sequence that Red Men's Tribes and all the branches of the Order should bear names distinguishing them as such.

All of them, therefore, have been given aboriginal appellation, or words of the pale face tongue significant of scenes, experiences or objects of the primitive red man's daily life. It is now enjoined upon all to use only words for title in the original language. What Brother Donnalley has done here will be gratefully appreciated, because he has not only given the aboriginal words but has added in each case the signification of the names presented.

There is more than musical sound or word meaning in the policy of using the primitive red man's language in tribal and council names. We are the only organization that makes any attempt to preserve the memory of the original American people. Others have gone to the ends of the earth to delve for and study the history of other original people, ignoring the fact that here at home could be found the material of highest value for Americans, in the history of the most wonderful people ever discovered in their natural state. Here possibly man had his beginning. Here certainly, mankind had reached a wonderful high state before written history began. Here as Red Men we are especially interested to know how dwelt the Ongwe Honwe, who, for many generations before the pale face came, had established a government which is the wonder of all, and is yet hardly surpassed by our present so-called higher civilization. They excelled in public and private virtue, in courage and physique, in disposition, wisdom, lofty spirit and generous humanity.

We are preserving their traditions and their virtues. It is well that we shall likewise preserve as much of their language as it is possible to retain in the official titles and the tribal and council names we use. As our tongues pronounce the words, there is a mental association of ideas which keeps fresh in our minds the memories of all they were and of what we wish to be.

"Kulōskap went into the land
Of the Wabanaski,
The children of the light,
And calling all to him,
He gave unto each a name.
He taught the names of the stars,
With all the wonderful stories.
The very old tradition."

—P. G. I. ANDREW H. PATON.



Hand Book of Tribal Names of Pennsylvania



Tecumseh (He who walks over water).—A famous Shawnee Chief, born near the Sciota River, Ohio, in 1740. He was of the highest conception of the Indian character, of open countenance and noble bearing, with an intense loyalty for the land of his fathers. He was of silent habit, dignified and of sterner cast. Through his eloquence he formed the western Tribes in a confederation to regain what he termed their inheritance. He entered into an alliance with the British in 1812, holding the rank of a Brigadier General, and in 1813 he was killed, while commanding the right wing of their army.

Metamora (Generous and brave).—A name given to the principal character of a play written for the great tragedian, Edwin Forrest. An Indian Chief of noble bearing with a fierce animosity against the whites. The author must have created the name as it cannot be found in any of the writings of those who were familiar with the history of the North American Indians or their chiefs.

Lenni Lenape (Original people).—A tribe of Indians who inhabited what is now known as Philadelphia, and whose families extended through Pennsylvania and New Jersey, and were known and called by many tribes and families, grand parents. From their tradition we learn that they came from the northwest, defeating those whom they came in contact with and finally settled on the banks of the Delaware River. It was their descendants who were afterwards known as the Delawares, who made the treaty with William Penn.

Tuskawilla (The whippoorwill).—A Seminole name given to this bird and whose cry was a signal in use by the Seminole Indians as a warning that enemies were approaching.

Pocahontas (Matoaca, snow flake).—The favorite daughter of Powhatan, and a great friend of the early settlers of Virginia.

Her story is well known by all readers of our country's history, that we do not think it necessary to mention it. She married an Englishman by the name of John Rolfe.

Neoskaleta (The maid of the mist).—Taken from an Indian play in which a maiden with this name was the principal character, and is represented as spiritual.

Wyoming (Extensive or large plains).—A corruption of a name given by the Delawares to Wyoming Valley, Pa. They called it "Magh-wau-wa-me." The early settlers found it difficult to pronounce the name correctly, and finally called it Wyoming.

Shawnese (Southerners).—Originally from Florida, and were of the Algonquin stock. They came to Ohio, Kentucky and Pennsylvania and were fierce foes to the whites in these sections. They have a tradition that their ancestors crossed the seas, and is the only nation who refers to a foreign origin.

Sakima (A place where the chiefs met).—A word from the Algonquin language, and refers to the place where the treaty with Wm. Penn was made with the Delawares (Lenni Lenape). The same site being the one where the chiefs of the different families of the Lenni Lenapes met to be received by their grandparent.

Delaware (See Lenni Lenape).—The name given them by the English, which they gladly accepted when informed that it was the name of a great man.

Osceola (A waterfall of black drink).—A chief of the Seminole Indians of Florida, a half-breed, while not born a chief, but his resistance to the encroachments of the whites gave him a prominence and made him a leader. At the termination of the war in which the whites were successful, he was taken prisoner and confined in Ft. Moultrie, where he died of inflammation of the throat. This war was the result of the Indians' resistance to being removed, without their consent, to other hunting grounds.

Hepanna (Second birth).—An Algonquin word and name that is given to the second child that is born, which he retains until some event happens which will designate his name thereafter.

Makusa (A bear).—An Algonquin word applied to the female animal while taking care of her cubs, and means that she is more watchful and fierce. It is also of the Knestenau dialect signifying "an eagle."

X **Mohawk** (The fire-striking people).—The most easterly tribe of the Iroquois confederation. They were insolent and warlike, nearly always at war with those tribes on the east and south of them, and at times being nearly exterminated. Their treaty with the Dutch gave them firearms which rendered it easy to conquer their adversaries and assist in the subjugation of the Delawares and the Minsis, carrying their war parties to the Mississippi River. They finally removed to Ontario and settled with the Coughnawagas, only a few remaining with the Six Nations.

Pontiac (Songa, one who never forgets).—A chief of the Ottawas. He became an ally of the French and entered into a conspiracy to attack the settlements and garrisons of the English in 1763, but was unsuccessful. In character he is described as patient, vindictive and cruel towards his enemies, but never forgets a favor that has been done him. He was killed in Illinois in 1769.

Shackamaxon (The place of eels).—A place on the Delaware River, near where the treaty with William Penn was made and where the Lenni Lenapes caught eels. It was a great resort for the Indians in the early days of spring and to hold feasts, after they had caught a large haul of these fish.

Chattahoochee (Pictured rocks).—A lower Creek town on the river of this name in Harris County, Georgia, so-called from the would-be called pictures that appear on the rocks, formed by the rains. They were considered of a sacred character by

the Indians. The town was abandoned in 1798 and the Creeks moved further up the river until removed from the State, through treaty.

Pequod (The wampum makers).—A tribe of the Algonquin family, and one of the confederacy of the New England nations. The Nymunks of Connecticut were tributary to them. They were nearly destroyed by the Colonists. They were remarkable for the different kind of wampum that they made, but their treachery caused them to be continually at war.

Cherokee (Cave people).—A powerful detached tribe of the Iroquois family, in the Allegheny Mountains of Virginia and North Carolina, supposed to have been driven by the Lenni Lenapes southward, on the latter's trail towards the east. They now occupy a portion of Indian Territory, which was set apart by the National Government and have become citizens.

Pawnee (The partridge hunters).—A tribe of the plains occupying land along the Platte and Kansas Rivers. They are said to be of a distinct group. Their language was different from the other tribes. They are divided into five separate branches. Their characteristics are not likened unto others, being treacherous, vindictive and untrustworthy.

Montezuma (The king, Aztec).—The king, or ruler, of the Aztec Indians, who were located in Mexico, a nation that had acquired much more civilization than the North American Indians. Montezuma ruled as all tyrants do, and through his vacillations was defeated and taken prisoner by the Spanish under Cortez and finally died while confined to his palace.

Ee-shah-ko-nee (Wide mouth).—A chief of one of the branches of the Chippewas. He enjoyed the respect of his people, also of the whites. When Teneskawatawa talked he always was much impressed, yet exerted his influence for peace, and prevented many atrocities. When, in 1812, the British sought to enlist his tribe against our nation, he returned their wampum

belts, informing them that he would as soon invite white men to aid him in his wars as to take part in a quarrel between the whites.

Neshaminy (Two streams making one by flowing together).—An Algonquin word, and the name given to a creek in Bucks County, Pa. Along its banks a family of the Delawares located themselves, the site of their village was renowned as being the place where many of the festivities of this nation were held, on account of the large spreading elms which made it shady and pleasant to pass the hot days of summer. At the forks of the Neshaminy the once celebrated Log College was located, and from it graduated some of the best men of earliest renown.

Oneida (People of the beacon stone).—One of the Iroquois family that assisted in the formation of the League. It is said that the Oneidas and Mohawks formed one family; but the former established themselves east of Oneida Lake, New York, and in time became independent. A peculiar legend in connection with this Tribe is that which refers to the Sacred Stone of the Oneidas, which is now located in Forest Hill Cemetery, Utica, N. Y., oblong in shape, which they established as an altar and where all of their festive and religious ceremonies were held. It is said that when they removed their council fire a distance of twenty miles, that the stone followed in the train of its people.

The Oneidas became scattered and when the stone was removed in 1849, the remnant of the Tribe assembled around it and betrayed in their leave-taking manifestations of grief, several of them kneeling beside it and kissing it.

Logan (Tahgahjute) "His eyelashes stick out and above."—A Cayuga Indian, born at Shamokin, in 1729. His father was Shikellamy. He removed to Ohio and was a great friend to the whites, until his relatives were killed, after which he made war on the border settlements perpetrating fearful barbarities upon all the whites he came in contact with. In the celebrated speech attributed to him he boasts of what he had done against the

settlers. He became addicted to drink and was killed in a quarrel in 1780, it is said by his nephew. A monument was erected to him in Fair Hill Cemetery, Auburn, New York.

Black Hawk (Mucati Mi Hi Hi Eatak).—Chief of the Sacs and Foxes, led his people in a war against the United States in 1832. He was born in Illinois, at Rock River, small in stature and his figure was not striking. He was a great friend to the English, committing many depredations on the border settlements. He was captured and confined at Fortress Monroe, Va., after which he was taken on a tour through the principal eastern cities so that he might behold the power of the nation. He died in 1838. His skeleton was in Burlington Historical Society Building until 1855, when the building was burned.

Kuquenaku (The grove of the long pines).—A word of the Algonquin language; a name given to the place where Philadelphia now is, on account of the large grove of pine trees. Watson, in his Annals, says that the town and borough of Philadelphia was located on a high and dry bank, next to the water, with a shore ornamented with a fine view of pine trees growing upon it.

Conestoga (At the place of the immersed pole).—An important Iroquois Tribe formerly residing on the Susquehanna River, Pa. and its branches. They were formerly allied with the Lenni Lenapes, until their conquest by the Iroquois. They are described as warlike, and in physique superior to all of the neighboring Tribes. They had a stockade three miles below Columbia, Pa., which they erected as a means of defence against the Iroquois. The remnant of the Tribe was massacred by the whites in 1763, who had become infuriated by the Indians of the North and was the cause of much anxiety upon the part of the Philadelphia authorities. A party of whites did trail to said city and demanded the surrender of the Moravian Indians who had placed themselves under the protection of the State authorities.

X **Tuscarora** (Shirt wearing people).—A Tribe of the Iroquois family who were formerly located in North Carolina. During their residence in that State they became involved in a war with the neighboring Tribes and were disastrously defeated and expelled. They naturally turned towards their parents, and in 1715 was admitted into the League of the Iroquois as the sixth nation in the Confederacy, but not on equal terms as the other five, none of their Sachems were allowed to sit in the councils.

Seminole (Wild men or wanderers).—A Tribe of the Creek Confederacy in Florida, they spoke the Muskoghee dialect. As a nation there were seven Tribes in Florida and two in Georgia. After Florida was ceded to the United States, the settlers were determined to drive the Seminoles therefrom, and through their influence had the government to enact legislation to remove them to other reservations. The Seminoles resisted until overpowered by numbers. A historian, in writing of this war, says: "They were fighting for their rights, their country, their homes, their very existence."

Paconda (A younger brother).—An Algonquin word of the Chippewa dialect, and was applied as one of admiration when a Chief desired to speak of his fondness for the younger brother.

Wissahickon (A catfish stream).—An Algonquin name given to a stream in Philadelphia County, on account of the large quantity of this fish that was found in its waters. The stream is now a portion of the Philadelphia Park, and a great resort for excursionists. George Lippard, the novelist, describes it as picturesque and as beautiful as some of the streams in Europe. It is said that General Washington and his generals held many consultations among the hills through which it flows. Many legends have been handed down as to events that have taken place along its banks. The most popular one is that which refers to Indian Rock, where it is said that an Indian maiden leaped therefrom into the waters below to escape an undesirable suitor.

Wingohocking (Favorite place for planting).—An Algonquin name for one of the branches of what is now known as Frankford Creek. Along the banks of this stream the Lenni

Lenapes planted their corn, squashes and other plants, and at the time of their harvesting, the women would paddle their canoes up the creek until they came to Wingohocking, and for several days would locate there until they had harvested all of their vegetables.

Moscocco (A grassy and level plain).—An Algonquin word given by the Indians of Indiana and Illinois for the prairies, because there were no trees or vegetation outside of the grass.

Winnebago (People of the dirty waters).—A Tribe of the Algonquin family, located at Green Bay, Wisconsin, and discovered by the French, who from the smell arising from the waters, they called it stinking bay, hence the name of these people. They were of the Sioux stock, and in the Indian wars always took an active part against the settlers.

X **Hiawatha** (A wise man).—Iroquois (He makes rivers). A name of a chieftainship hereditary in the Tortoise clan of the Mohawks, the second on the roll of the League of the Iroquois. The first known person to bear the name was a noted reformer, statesmen, legislator and medicine man, and was celebrated as one of the founders of the Confederation of five nations. While by birth a Mohawk, yet he began the work of reform among the Onondagas, overcoming Dekanawida, who was supposed to be a sorcerer, and in time his character became enveloped in mystery and was reputed to have done things which properly belong to some of the chief gods of the Iroquois. He has been confused by Schoolcraft with Manibozho, a Chippewa diety, and it is to these collections of mythic and legendary lore that our language owes the charming poem of Longfellow in which there is not a single fact relating to the Iroquois reformer.

X **Connewago** (At the falls).—An Iroquois word for one of the villages that stood on the site of Warren, Pa., also a village on the Alleghany River above Tionesta, Forrest Co., Pa., both of them belonging to the Senecas that formed a portion of Cornplanter's band.

X **Sagoyegatha** (He keeps them awake).—Known as Red Jacket, a chief of the Wolf clan of the Senecas. A man of talent and who delighted in oratory, in which he was a master and held a powerful influence in the councils of his nation. He has been referred to by writers as "the last of the Senecas." We quote from his prophetic speech made to his Tribe during the closing days of his life as an example of his eloquence: "The palefaces have now become a great people and we have scarcely a place to spread our blankets. There was a time when the war cry of a Powhatan, a Delaware or an Iroquois struck terror to the heart of a paleface, but now the Seminole is singing his last song."

Chiqueswalungo (A place of crabs or crabfish).—An Algonquin word referring to the ground that lines the banks of a stream of water, which is full of holes made by the crabfish. Name of a creek in Lancaster County, Pa.

Oniska (The spirit of the hills).—An Algonquin word, given by the Lenni Lenapes to the hills in certain portions of Pennsylvania, where the rocks, when struck by a stone or piece of metal, gave forth a ringing musical sound. The most prominent place of this kind is located a short distance from Pottstown, and is known as Ringing Rocks.

X **Seneca** (Great hill people).—One of the five Tribes that formed the League of the Iroquois, located in Western New York. They called themselves the "Nun-da-wa-o-no," because it was the name of their oldest village, situated upon a hill at the head of Lake Canandaigua, where, according to their traditions, they sprung out of the ground. In all the councils of the League their chiefs wielded a powerful influence and in the wars the Senecas were noted for their bravery, always foremost in attacking their foes.

X **Iroquois** (Real adders).—A confederation of Tribes known as the Five Nations, comprising the Cayuga, Mohawk, Oneida, Onondaga and Seneca; as a political body they called themselves Ongwe Honwee, signifying "surpassing all others." The date of their confederation is supposed to have been as early as 1450,

and after the formation they made their united power felt, extending their conquests over all neighboring Tribes and their dominion was acknowledged from the Kennebec River on the east, to the Illinois on the west. There are at present about six thousand on the different reservations in New York.

Narragansett (Other side of the river).—They were located within the limits of Rhode Island and the islands in the vicinity. From time immemorial they waged war against the Pequods. They were a resolute people, believed in what they considered their rights and were formidable in defending them. Their Sachems were always ready to sustain the high spirits of their people. They were never friendly to the English and the only one that they apparently had any respect for was Roger Williams, and to him and the refugees that accompanied him they gave a narrow neck of land that they might sit down in peace and enjoy it forever.

Yonah (Big Bear).—A word of the Dakotah dialect, when they spoke of the grizzly bear as to his size, fierceness and bravery.

Miantonomo (Treacherous).—A chief of the Narragansetts, and a nephew of Canonicus. They were associated together as the head of the nation at the time the English first arrived on New England shores. Miantonomo was the most popular and active chief of Canonicus' family and exerted a powerful influence among the warriors, leading all the war parties against the colonists. He was an ambitious Sachem and he had a desire to be at the head of all the New England Indian Tribes, and through a league resist the growing power of the English. It is said from patriotic motives, to accomplish this it was necessary that the Pequods must be defeated, he even hired a Pequod to kill Uncas, the Sachem. He was captured by the Pequods and killed. He was buried, and a great heap or pillar was erected over his grave.

X **Uppowoc** (Tobacco).—A name in the Iroquois language for this plant. Cornplanter relates a beautiful legend as to the same, that a Sachem whose years were more than any of

those who had preceded him, whose wisdom was far beyond any of the wise men, who predicted after his death, that he would appear again to his people in another form, and from his grave grew this plant, and as they smoked in their councils they imagined that the form of this chief appeared in the smoke, only when peace was spoken of.

Pottowottome (Dwellers along the lake).—One of the Algonquin stock, located on Lake Michigan, from Detroit to Lake Erie. They were allies of the Ottawas in Pontiac's conspiracy with the French to drive the English from that section of the country. They were great lovers of their land, and were firm believers in the theory that the Great Spirit would eventually make them successful in their attempt to drive the English from their hunting grounds.

Waseca (A pine tree).—A Dakota word, probably a corruption of Wauseda. Much in use by the family of the Dakota located in the upper portion of Minnesota, as a town in that part of said State has that name, owing to the large growth of pine trees.

Coaquanock, which has the same signification as Kuquenack and applies to the location of Philadelphia.

Miquon (A quill or feather).—A name which the Delaware Indians gave to William Penn, from the circumstance of signing the memorable treaty with Tamanend and his chiefs, on the Delaware at Sakima. He put his name to this treaty with a quill pen, which the Indians touched in making their mark there to, hence they gave him the name.

Chippewa (Puckered moccasins).—One of the largest Tribes whose range was formerly along both sides of Lakes Huron and Superior, clean to North Dakota. Although strong in numbers they were never prominent in history or wars. They were a part of the Algonquin family and their warriors were equal in physical appearance to any of the Northwestern Indians.

Commanchee (Root eaters).—One of the family of Southern Tribes of the Shohonean stock; living entirely on the plains from Kansas to Texas. They were noted as the finest horsemen and had a reputation for daring and courage, had a high sense of honor and held themselves as superior to others. They were fond of the succulent roots, hence the name given them by the others.

Washita (A male deer).—This signification refers to the Algonquin language of the Delaware dialect. The same word in the Mandam dialect was applied to "flour," which they had produced from pounding the wild maize.

X **Wyandotte** (The dwellers of the peninsula).—They were called by the French Hurons, their name was A-hon-an-dote, a confederation of four organized Iroquoian families, occupying a limited territory in Ontario. The most of the villages were closed or fortified with long pieces of timbers thirty-five feet in height, which they ascended by means of ladders. They were governed by chiefs who were chosen by the child-bearing women. They enacted severe laws against theft, adultery, murder. Their religious ceremonies were very elaborate. They believed in life hereafter.

Red Hawk (Mis-kwai-kaik).—A Chippewa Chief of a family of this Tribe, located on Red Lake, Minnesota. By treaty their land was ceded in 1864. There was also a chief of the same name, belonging to the Shawnese and was an adviser to Tecumseh in his attempt to form a confederation against the Americans.

Wyalusing (A beautiful hunting ground).—An Algonquin word of the Delaware dialect, and was applied to the western part of Montgomery County, Pennsylvania, which, before the whites took possession, was alive with deer and other game.

Allaquippa (The queen).—A female Sachem of the Delawares, who, in 1755, lived near the mouth of the Youghiogheny River. She ruled over a small family and was of a peaceful disposition.

Henue (The war eagle).—An Iroquois Chief of the Senecas, in a small settlement located on the upper Allegany River. He was continually on the war path, and took his name from the eagle feathers he wore in his hair.

Otsego (Bodies of water).—An Iroquois word and applied by them when referring to the many lakes and streams that were found in their hunting grounds.

Kickenapawling (The dawn has come).—A village of mixed Delawares and Iroquois, taking its name from the chief that was at its head, situated at the junction of Stony Creek and Conemaugh River, apparently the present site of Johnstown. The legend was that these people united themselves after a war between their nations, arriving at this place just as the light of morning was seen on the edge of the mountains and he who was in charge made use of the expression.

Cornplanter (Ki-on-twow-ki).—A Seneca chief, a half-breed, born about 1730, at Conewaugus, Genesee County, N. Y. He was one of the party to the treaty at Ft. Stanwix, and took part in other treaties, which rendered him unpopular with his people, and for a time his life was in danger. In 1790 he visited Philadelphia to lay before George Washington the grievances of his people. Pennsylvania granted him 640 acres of land for his valuable services to the whites. It is said that in his old age he declared that the "Great Spirit" told him not to have anything more to do with the whites, not even to preserve any mementoes that they had given him. Impressed with this idea he burned the belt and broke the elegant sword that had been presented to him.

Beaver.—This name is of English origin, being adopted by those constituting the Tribe at its institution in honor of one of the first members of the Order in Pennsylvania, and in its early history took a prominent part in the promulgation of its tenets. In the Algonquin language Delaware dialect "Ahmeeks" would apply in the Dakota dialect "Chappa."

Wawatam (Lightning bug).—An Algonquin word applied to the little bug that flies in the early evening and emits a light.

Ottawa (Traders).—A family of the Algonquin stock, located in Michigan and Ohio. The Ottawas connected themselves with the other Tribes under Pontiac for the purpose of driving out the English from the land west of the Alleghany River, forming a confederation for the purpose of regaining the same, with a desire of giving the French, whom they termed their father, the ascendancy.

Kiskiminitas (Plenty of walnuts).—The name of a Delaware village located on the south side of a creek of the same name, near its mouth, in Westmoreland County, Pa. This name was given to it on account of being situated in a grove of walnut trees.

Kishacoquillas (Den of snakes).—There were two villages of the Delawares, that had this name, one located in Mifflin County, Pa., on a creek of the same name, and the other on French Creek, below Meadville, Crawford County, Pa. They took the name from a chief of the Delawares who never received any notoriety.

Ongpatonga (Big Elk).—The name of one of the chiefs of the Omawhaws, given to him on account of having killed a large elk. He was of large physique, remarkable for his success in hunting. He was eloquent and delivered an oration over the grave of Black Buffalo, a Sioux chief. When asked who made the red people and white people, he replied, "The same being who made the white people made the red people, but the white are better than the red people."

Massasagua (A rattlesnake).—A western species of this reptile and derives its name from the Chippewa dialect, on account of the great mouth that it had.

Witchita (White man).—A word of the Mandam language and applied by them when they first saw the whites.

Penobscot (Rocky place).—An Algonquin word reported by the French in sixty different ways, but by the English in 1626 as Penobscote, suggested by the rocky falls just above Bangor, Maine. It was also applied to a place near Castine on account of a rocky or stony place. The Abenaki or Penobscot occupied this country at the time the Pilgrim Fathers landed. It has been said that it was a collective term and was applied by the early settlers to all the Indians in Maine.

Nehassane (Bad water).—An Iroquois word applied to the water when it was not drinkable.

Tonnaluka (United band).—From the Dakota dialect and referred to them as a united people, when all the families were in confederacy against their enemies.

Idaho (Gem of the mountain).—The name given by the Dakotas to the highest mountain in their hunting grounds. Some authorities say it means "sun rise mountain," because the Dakotas perceived the rays tip its peaks before the sun was seen by them.

Juniata (Projecting rock).—This is the signification in the Seneca dialect, and referred to a standing stone to which the Indians paid reverence. It was located at the site where Huntingdon is and the people of said town have erected a stone in commemoration of it. It is said that a Tribe of this name lived at or about the mouth of the Juniata River and their village was above Duncannon. They became auxiliaries of the Conestogas.

Wenonah (First born).—This is a Dakotah word and applies at all times to the first daughter that is born.

Nevada—A Spanish word which became common in the names that they gave to the mountains and streams on their trailing through the western part of our continent.

Mahoning (At the lick).—A Delaware village on the west bank of the river of the same name near Youngstown, Ohio.

Chappa (A beaver).—Of the Dakotah dialect and applied to the animal.

Minnewa (Great Warrior).—A half-breed Creek. In early life he was noted for bravery and trickery and was known as Hothlepoya (crazy war hunter), annually crossing the Cumberland River and stealing horses from the settlers. In the war with our government, having formed a league with Tecumseh, he made a wrong disposition of his warriors, and was defeated. He was opposed to any cession of land to the whites and through his advocacy the government was induced to parcel some of the land among the Creeks who were desirous of subsisting by agriculture, the same to be deeded to them after five years' trial. Minnewa by this means was deprived of his farm and he was removed with his people beyond the Mississippi.

Lamokin (The bend).—An Algonquin word of the Delaware dialect applied to the bend in the Delaware River below Chester.

X **Tonawanda** (Swift water).—An Iroquois word applied to a stream in New York on account of the rapidity of its current.

Miami (People who live on the peninsula).—A Tribe of the Algonquin family, located in Wisconsin. They sent colonies to Ohio and took a prominent part in all of the Indian wars. The men were described as well-built, medium in height, head rather round, swift of foot, fond of racing and perfectly obedient to their chiefs.

X **Onondago** (On the hills).—One of the confederation of the Iroquois and were located on the hills adjacent to what is now known as Onondago Valley, New York. It was in their hunting grounds that the league was formed and in the log house erected there, the Sachems of the league held their councils. During the Revolutionary War they took up arms for the English, and after peace was declared, they granted their lands to New York State with the exception of the tract they now occupy, many residing with the Senecas and a few settled

on the Grand River in Canada. Their Sachems were noted for their eloquence.

Saranac (River that flows under rocks).—An Iroquois name given to the lake and river in New York.

Yawas (Little sturgeon).—The name of a chief of the Minsi family of the Delawares, who resided on the Delaware River above Portland.

Lenni (Original).—The first part of the name given by the Delawares to themselves. Their traditions relate that they crossed the Mississippi River and came to the Atlantic coast. See Lenni Lenape.

Sioux (Enemies).—A name given by the French to the Dakotas. For more extended remarks on this name, see Dakota.

Kittatiny (The greatest or chief mountain).—The name of an extensive range of mountains in Eastern Pennsylvania, which has three gaps in them, the Lehigh, Wind and Delaware.

Osseo (A beautiful view).—A word of the Algonquin family, Chippewa dialect, applying to any place from which could be seen a beautiful view of the land.

Choconut.—This is derived from “Cohocta,” an Algonquin word “for trees under water,” applied to a branch of the Chemung River, on account of the clearness of the water, the reflection of the trees on its banks was very apparent.

Octoraro (Clear and pure).—A name given to a creek in Lancaster County, by the Nanticokes on account of its clearness and purity from washings from its banks.

Nununda (Under the hills).—An Onondago legend as to their origin, that they sprung out of the ground on the banks of Oswego River.

Manitou (Spirit).—As taken from Algonquin it has signified “spirit good, bad or indifferent.” This spelling indicates French influence. The early writers in English using Manitto, or Manento. The Lenni Lenapes pronounced it as if written “Manetto,” signifying “God.” The Chippewas have it “Manito.”

Canonicus (Cautious).—A Sachem of the Narragansetts and the principal leader of the Indian forces. From him Roger Williams received the title of the land on which he settled and he styled “Canonicus,” as a prudent and peaceful prince. John Lathrope, in a poem published at Boston in 1802, praises him highly.

Paupaunoming (Cave of the winds).—A word of the Delaware dialect, given to a small cave near Wind Gap, on account of the fierceness of the wind that rushed from this cave, and producing a noise which appeared to be mysterious.

Tomoka (Relator of stories).—A Objibway Indian, whose greatest forte was to relate stories, some of them much exaggerated. The members of his Tribe would gather around him and quietly listen to his stories.

Cohota (The fox).—An Objibway word given by them to this animal.

Alpharetta.—This word is created and has no signification, and was taken from a song that was very popular in the early part of the eighteenth century, and in it the writer made popular the Juniata River, describing the waters thereof as blue in color.

Towamencin (Hilly).—A word of the Algonquin language, Delaware dialect. Name of a Delaware village which was located in the upper end of Montgomery County, Pa., which is of a hilly nature.

Yosemite (Grizzly bear).—A small Tribe of the Dakotah stock, who occupied the valley of the same name. They were

great hunters, peaceful in their habits and kept aloof from the neighboring Tribes.

1. **Uncas** (Faithful).—A chief of the Mohegans in their war against the Pequods, which Tribe, after being conquered were divided among the others, one hundred being allotted to Uncas. As a rival to Miantonomo of the Narragansetts, the latter hired a Pequot to kill him. Uncas was a man of immense strength and when he captured Miantonomo he spared his life until the English decided his fate. Uncas was a great friend of the English. J. Fennimore Cooper, in his work, "The Last of the Mohicans," called one of his principal characters "Uncas."

Bald Eagle (Wo-apa-lamo).—A Delaware chief, who, in his younger days was unknown, but in his advanced years was noted as being an inoffensive chief, who wandered harmlessly up and down among the whites, visiting those most frequently who would entertain him the best. In one of these trailings he was killed by a settler who had suffered much from the Indians. This act caused the Delawares to go on the war path against the whites.

Cayugas (A place where locusts were taken out).—A Tribe of Iroquois confederation, occupying the shores of Lake Cayuga, N. Y. They were the guard of the western entrance of the Long House. They originally were of the same race as the Onondagas, having their language and institutions, but feeble and few.

Absaraka (The crow).—They were called the bird people and were of Hidasta group. They were located on the Missouri River, and were in perpetual war with the surrounding Tribes. They were skillful horsemen, despising the whites, and were extremely proud of their long hair, very superstitious, and raised only a few patches of tobacco, depending for sustenance on what they might kill when on hunting expeditions.

Navajo (The people).—A powerful Tribe of the Apache family, related to the Athapaskan stock, residing west of the Rio Grande in New Mexico. Although most of this family have

been hostile, yet much of this hostility has been due to the civil authorities. They practiced agriculture on a meagre scale, had few arts. The women attained great skill in making baskets and weaving blankets.

Chingachquook (Big serpent).—One of the characters in J. Fennimore Cooper's works of fiction, called "The Leather Stockings." This chief is represented as of the Delaware nation and an inveterate enemy of the Iroquois. This word, like many others, was created by the author, as no chief of this name existed among the Delawares, the only one nearest is Shingussook, which means serpent, and he was described as crafty as this reptile, by his cunning. He was raised to the standing of a chief.

Codorus (Rapid water).—An Iroquois word and was given to a stream in York County, on account of the swiftness of the water, more especially in the spring of the year when the snows are melting.

Conodoguinet (For a long way nothing but bends).—An Iroquois word given to a stream in Pennsylvania that flows into the Susquehanna River, on account of the numerous bends.

Red Warrior (Mis-kwa-kaw-ken).—A Chippewa chief, whose Tribe was located on or about Red Lake, Minnesota. He was noted for his bravery and acted as a scout for the early settlers of said State.

Lackawanna (The place of the forks).—A word of the Delaware dialect. Name of a creek in Eastern Pennsylvania that flows into the Susquehanna north of Wilkesbarre. With a change of a letter it becomes a word in the Mohawk dialect, signifying a "chief" or "headman."

Minnehaha (Laughing waters).—A creation of H. W. Longfellow in his song of Hiawatha,

"At his side, in all her beauty,
Sat the lovely Minnehaha,
Sat his daughter, Laughing Water."

It is taken from the Teton dialect of the Dakota language. It is said that some of the elements of the author's creation, were suggested by the "Legend of the Sioux," by Mrs. Mary Eastman, published in 1849.

Nemocalling (The wild turkey).—A word of the Creek dialect, referring to the peculiarity of the sound that bird had in calling his mate.

Osage (The neutral, the strong).—A Tribe of the Dakota stock, who were located about the Arkansas and Osage Rivers. The word is of French origin. The Tribe called themselves Wabasha, and attribute their origin to an allegorical tale of a beaver. Like all plains Indians, they were skillful horsemen and constantly at war with their neighbors.

Chickasaw (Heroes).—An important Muskhagean Tribe, whose hunting grounds were in Northern Mississippi, in the centre of a large Savannah, divided into seven towns, which in early times were enclosed by palisades. They were noted for their independence, bravery and warlike disposition, constantly at war.

Itah (The bow).—A creation of an author, whose name we have been unable to procure, in speaking in an allegorical sense of this instrument of war and hunting prior to the Indians procuring fire arms. Itah is also corrupted from Ita, a Tribe of Eskimos in Greenland, who were great hunters for seals and whales. They were almost isolated from any of the other Tribes.

Quoekelinik (Place of the Quakers).—One of the names given to Philadelphia by the Delawares, on account of William Penn, and his people who were of that religious faith.

Teedyuscong (The war trumpet).—A chief of the Lenni Lenapes. He became a leader at the time the Iroquois acknowledged the independence of the Lenni Lenapes, about 1756. He

was a speaker for his people after the walking purchase. He had a good education, without books or teacher. During the Colonial war he took sides with the Colonists. He retired to Wyoming, and was burned in his house. Rev. W. W. Condit, of Easton, in writing of him and his death, says: "Thus closes the life of one of nature's noble men."

Manaiung (A place of rum).—A word of the Delaware dialect, given to a small settlement of Philadelphia County, at present within the limits of the city. It was a resort where liquor could be procured without any interference of the authorities.

Wahoo (An egg).—A word of the Micmac dialect.

Kiowas (Principal people).—A Tribe at one time residing about the upper Yellowstone and Missouri Rivers, constituting a distinct linguistic stock. They afterwards removed from the mountains and formed an alliance with the Crows. Among all of the prairie Tribes they were noted as the most bloodthirsty. In person they are dark and heavily built, forming a marked contrast to the more slender. They were brave and warlike, and with the Commanchees carried on a constant warfare on the Mexican border.

Catawissa (Growing fat).—A corruption from "Gattawisi," an Algonquin word of the Delaware dialect. The legend is that an Indian killed a deer along the creek, which bears the name, in the season when the animal fattens.

Opekassett (Black leggings).—The name of a half-breed Seminole chief, given to him on account of the color of his leggings. Like Osceola, he was an antagonist to the whites on the grounds that the government had no right to remove them from their hunting grounds.

Suwanee.—There is some dispute as to the signification of this word. It is supposed to come from shawano "south or southern people." It is the name of a river in Florida where it is understood the Shawnese once lived. Others say the word is derived from suwani, signifying "an echo."

Mingo (Stealthy, treacherous).—A name applied by the Lenni Lenapes and their affiliated Tribes to the Iroquois, more particularly used during the Colonial period, to designate a band of Iroquois who had left the villages of the main body and formed a settlement on the Ohio River in Western Pennsylvania.

Manitobah (The strait of the spirit).—An Algonquin word for a lake of that name. So-called on account of strange things seen and heard in the strait which joins the lake with another one. Schoolcraft says that it is "Manitobwa," signifying "spirit voices."

Cohocksink (A clear stream).—A creek in Philadelphia County that flowed into the Delaware River, just below where the treaty of Wm. Penn was made, on account of the purity and clearness of its waters. The Lenni Lenapes gave it the name.

Mohican (The wolf clan).—An Algonquin Tribe whose chief place originally was in Connecticut. They were generally hostile to the Narragansetts. It is said that they and the Pequods formed one Tribe, a rebellion took place, and under Uncas they formed a family of their own. They were always friends to the English. A small remnant of mixed blood now reside near Norwich, none of them retaining their language. They keep up a September festival, which appears to be a survival of the Green Corn Dance.

Tuscola (A level plain).—An Algonquin word, and was applied to the prairies of Indiana and Illinois.

Catoctin (A sacred spot).—This word is, no doubt, from "Catoking," a Catawba Indian village, situated near Gatesville, N. C., and was considered as sacred and inhabited by their mystic men.

Tillitling.—A word that cannot be found in any of our researches, except it may be a corruption from Tliget, a Tribe

of the Alaska Indians, composed of two families, one called the Chak or Eagle, and the other the Goch or Wolf.

Sawquehanna (See Susquehanna).

Nescopec (Blackish colored water).—The name of a creek in Eastern Pennsylvania flowing into the Susquehanna River. A word of the Delaware dialect.

Wissinoming (A catfish camp).—Of the Algonquin and is from the word "Wisameeking," the name of a place near where Washington, Pa., now stands, and for many years was the residence of a noted Indian called Catfish.

Yemasee (Peaceable).—A name applied to a Tribe of Indians that inhabited Georgia, when the Spanish, under De Soto, trailed through Georgia on their way to the Mississippi. They were friendly and mild, but his treatment made them vindictive, and they were constantly at war with the English, who nearly destroyed them in 1715, and the remnant became affiliated with the Creeks.

Weccacoe (The southern part).—A name given to a point beyond the southern part of Philadelphia by the Lenni Lenapes, just before reaching the mouth of the Schuylkill River.

Quittapahilla (Long pond).—A word of the Iroquois dialect, referred to the length and narrowness of a body of water. The name of one of the branches of the Swatara River, in Lebanon County, Pa.

Seegwum (Spring).—An Iroquois word for the season that comes after the winter has closed and vegetation shoots forth from the ground.

Shakahappo (The chief that signs).—A chief of the Lenni Lenapes who put his mark to the treaty at Shackamaxon. Like many more of those who were present no account can be found as to his character.

Passyunk (A place of sleep).—The name of an Indian village and a tract of land computed at 1,000 acres, was originally given by Queen Christiana, August 20, 1653, to Lieutenant Sewn Schute and to his wife and to his heirs, in consideration of good and important services rendered to the King of Sweden by the said gallant Lieutenant. On January 1, 1667-68 Colonel Ricard Nichols of New York granted Passyunk to Robert Ashman, John Ashman, Thos. Jacob Dunkin Williams, Francis Walker, Thos. Hewelin, Fred'k. Anderson, Joshua Jacob, and Thos. Jacob at a quit rent of ten bushels of wheat per year.

Passyunk was the first tract of land above the Marshland in the Neck, which latter since has become fast land. It fronted on the Schuylkill River from above Point Breeze up to a little stream called Penney's Creek, or Piney Creek, which Mr. Henry says means in the Delaware language "A place to sleep." Passyunk, according to Henry, means "A level place." A place below the hills." There were no villages in this township, but it was at one time a favorite place for country-seats.

Nay Aug (At the point or corner).—An Algonquin word for a point of land at the junction of the Roaring and Connecticut Rivers. Also the name of a falls near Scranton, which has become quite a resort of visitors to that city.

Panooka (Longing for food).—A Dakota word, same as Patooka, the name by which the Ponca Indians designated themselves, who were a branch of the Dakotas, and formed a portion of the great Sioux confederacy.

Accomac (Land on the other side).—Corrupted from Achi-gameek, an Algonquin word and applied to a limit of a body of water where the trees are thick.

Monongahela (Falling banks).—A corruption of "Menaungihella," and applied by the Shawnees to a river in southwestern Pennsylvania, where, in the early spring the rise of the waters wash away the banks.

Massasoit (A friend).—A Sachem of the Wampanoags, who bade the Pilgrim fathers a welcome when they landed, and who concluded a treaty with them, acknowledging himself as content to become a subject of the English King, this formed a part of the agreement that he made. Glimpses of his character have placed him among the illustrious of his age. His intrinsic dignity and energy sustained him in his authority as a Sachem. The qualities of the heart gained him the loyalty of his people and enabled him to control their passions and won the personal regard and confidence of the Colonists, whom he at all times befriended. There does not appear that during his life that there was any quarrel with the English.

Pautaxet (At the little falls).—An Algonquin word that was originally spelled "Pawtuxet," a name given by the Pequods to a falls on the Pawcatuck River in Rhode Island.

~~X~~ **P.S'skemuquoihiki** (Indians of the mountain).—A name applied to a small band of Senecas that had the village on the Allegheny Mountains, near where the river of the same name rises.

French Creek Name of a creek in Venango County, Pa., on which was a settlement of the Senecas, who acknowledged Cornplanter as their Sachem.

Shickalammy (The heart).—He was known as Shikelimus, a Cayuga Sachem, first magistrate and head chief of the Iroquois, living on the banks of the Susquehanna River, Pa. He was a man of much consequence. In his interview with Count Zinzendorf, of the Moravian Church, he said "That he was glad that such a messenger came to instruct his nation." He was a great friend to the Moravians. He died at Shamokin, in 1749.

Mocaponaca (Potato stream).—A word of the Delaware dialect, and the Indian name of Chester Creek in Delaware County, Pa.

Red Cloud (Makh-pi-ya-lu-ta, Scarlet Cloud).—A chief of the Ogallala Teton Sioux, of Pine Ridge Reservation. The large-

est band of the Sioux nation and probably the most famous and powerful chief in the history of the Tribe.

Powhatan (Dignified).—A confederacy of Indians that inhabited the country from Carolina on the south, to the Patuxent River on the north, covering a territory of 8,000 square miles, and comprising ten Tribes. The principal chief or Emperor was Wakunsonacook, commonly called Powhatan, and was in control when the English landed at Jamestown. He was majestic in appearance and finely formed, with a firm marked countenance, an air of haughtiness. He desired to remain friendly with the whites. His policy was that which he believed was indispensable for the welfare and existence of his dominions.

Sago (Welcome).—An Algonquin word of the Mohican dialect and an expression given when the whites came in contact with them.

Wawenoc (A gorge).—A word in the Delaware dialect to indicate an opening in the mountains; also has been interpreted as referring to a gap, which separates a range of hills.

Lappawinzoe (Getting provisions).—A chief of the Delawares who was induced to sign the treaty in 1775, known as the "walking purchase." This produced much dissatisfaction among the Indians and one of the causes that led to the burning of the Moravian buildings at Gnadenhutten. Teedyuscung became much embittered against Lappawinzoe. Not much was heard of him except that he is supposed to have connected himself with the Moravian Church and he became a very consistent member thereof.

Shenandoah (The spruce stream).—There is another signification, "A river flowing alongside of hills." These are of Iroquois origin, but inasmuch as these Indians had always inhabited the banks of the stream which traverses the northern part of Virginia, it is, no doubt, of the Kanawha dialect, a branch of the Algonquins.

Mahantongo (Where we had plenty to eat).—Of the Delaware dialect. Upon this stream a village of these Indians located temporarily after a long trail and were successful in procuring plenty of food to eat.

Alletah (Splendid form).—A creation of a poet in his writing of an allegory on the Ojibway Indians, in which he speaks of the beauty and form of an Indian maiden.

Sagwa (A prophet).—A name given by the New England Indians to their prophets and mystery men. Their myths gave persons of this title much mystic power.

Natchez (A hurrying man).—A Tribe of Indians located in the lower part of Mississippi. They did not become known until 1701 occupying Savannahs, almost inaccessible to the whites, and apparently disappeared to their villages when strangers were seen. They were somewhat timid and kept aloof from the wars that were had against the Indians.

Neasham (Two streams).—The same as Neshaminy, it being an abbreviation of the said name.

Arrasapha.—This word cannot be found among any of the books on Indian history. The nearest is that "Awasapoes," a family of the Arrapaltoes, and is spoken of by Drake in his work on the Indian Tribes.

Champiola (Sugar tree).—The nearest to this is the Dakota "Chaniola," and the name of rivers in Minnesota and Dakota, called on account of the number of sugar trees along their banks.

Mahaska (White Cloud).—Name of an Indian Chief of the Iowas, an adherent to Keokuk. Remarkable for his generous disposition.

Hodenausonee (The long house).—At times spoken of as "The League of Hodenausonee," but applied by the Iroquois as to the extent of their territory. Tribes being so located in the east and west as being defenders of these ends of so-called

Hodenausonee. It was in several instances applied to the council house, in which the Sachems convened to discuss matters of interest relating to the League.

Paxinosa (Fierce but faithful).—He was termed the king of the Shawnese, who came into Pennsylvania in 1697. His predecessor having promised never to take up the hatchet against the children of Penn, Paxinosa said he would be true to his promise. It is said that he never broke faith with the Quakers. He was one of the brightest and purest characters in Indian history, a believer in Christianity and a noble specimen of nature's children.

Lecha (The rippling waters).—A name applied by the Minsis to that part of the Lehigh River where the water rushes over the rocks, forming ripples as it reaches the still waters.

Conewingo (The rapids).—The same as the word Conewango. The name of a creek in New York, also in Pennsylvania.

Tinicum (Woody Island).—A name in the Delaware dialect, given to an island on the Delaware River south of Philadelphia, on account of heavy growth of timber.

Washtella (Bright, good).—A word of the Dakota language as applied to one of their women, on account of her brightness.

Red Wing.—A Sioux Chief of Minnesota, whose Indian form is unknown.

Poho Poco (At the creek between the hills).—An Iroquois word for a small stream that flows between two hills.

Wawaset (Good).—An Algonquin word of the Delaware dialect.

Tuckalula (Point beyond the hills).—An Iroquois word as applied to a point that could be seen from a high knoll.

Sankanac (Flint stream).—Corrupted from the Algonquin

word "sankhanne," a name given to a stream in Pennsylvania on account of the flint stones that were found, and from them the Indians made their arrow heads.

Kimanchee (Same as Commanche).

Chicopee (Cedar tree).—A name also applied to the 'birch bark tree,' from which the Indians made their canoes. There is a river and falls of this name in Massachusetts.

Wesquenesque.—The name of an Indian village in Eastern Pennsylvania on the Susquehanna River. The word has no signification and is supposed to be corrupted from Wechaquenesque, which refers to the willows that grew near the site of the village.

Pokanoket.—A Tribe of Indians located in Rhode Island, bounded by the Tarenton and Pawtucket Rivers. They were very bitter against the English settlers and in 1675 they arose against them with ungovernable fury, and in 1676 formed a league with Metacomet, who was killed and the Pokanokets were nearly exterminated. The signification of the name is unknown.

Wahlink (A cavern).—A word in the Delaware dialect that also signifies "a tract of land encompassed by hills." This is the Indian's name of a township called O'ley, in Berks County.

Algona (Waters).—Schoolcraft says this word is similar to "Algonac," and is a prefix of Algonquin. This system by which a part of the word is made to carry the meaning of the whole, was common among the Indians.

Tulpehocken (Land abounding in turtles).—An Algonquin word of the Delaware dialect applied to a stream and the land through which it flows, on account of the large number of turtles. The creek is in Berks County, and flows into the Schuylkill River, near Reading.

Mendota (The mouth of the river).—A Dakota word applied

frequently to the "junction of two streams." It was the name applied to a trading post.

Lahaska (Brotherly).—The name of a small Delaware village, in Bucks County, Pa. It is said that near this place the remains of Tamanend, the Delaware Chief, was buried.

Itaska (The female breast).—An Algonquin word created by Mr. Schoolcraft for a lake at the supposed source of the Mississippi River.

Leckhaw (A fork).—The words Lecha and this are synonymous in meaning. A word of the Delaware dialect, applied by them to the Lehigh River at the place where it flows into the Delaware River.

Ogalala (Cast in).—This is a Dakotah word and was applied to a family of this stock known as "Titonwan Sioux." For their characteristics see "Dakota."

Mineola (Second water).—This is a Dakotah word, corrupted from "Minneopa." The name of a beautiful water fall above Monkato in Minnesota. It is the lower of two falls that are near together, the upper one being called "Monne-Inne-Opa."

Montour—The name of a French Nobleman who settled in Canada and married a Huron woman, by whom he had a son and two daughters. The son became a powerful factor in the councils of the Tribe. One of the daughters married an Oneida Chief. She was always friendly to the whites.

Dickewarus (A pretty girl).—An Algonquin word of the Kanawha dialect.

Kawanio-Chee Keteru, (Under this we conquer).—A sentence of the Delaware dialect. At a banquet given by the Order of Red Men in 1817. This was one of the toasts, that was responded to by "The Generalissimo," the head of the Order, and the banner was the flag of our country.

Waukarusa (Hip deep).—A legend of the Indians states. Many moons before the white men saw the prairies of Kansas, there was a freshet, while the waters were rising an Indian girl on horseback came to the stream and began to ford it. Her horse went in deeper and deeper, until as she sat, she was half immersed. Surprised and affrighted she ejaculated "Waukarusa." The Indians renamed both her and the stream with this ejaculation.

Tamanend (Beaver-like, amiable).—A chief and the head of the Lenni Lenapes, who formed the treaty with Wm. Penn, in 1682, and after years he became the patron saint of America. Tamany being the word corrupted from Tammanen. Heckwelder, after a thorough search as to the character of Tamenend, says: "In short all we know of this chief is that he was one who never had an equal." His people honored him as one who had frequent communications with the Great Spirit. He was revered and loved, which would indicate a pure and lofty spirit.

Otisco (Rising to the surface).—A Kiowas word, applied to anything that has disappeared under the water and then arose again.

Monsays (At the place where stones are gathered together).—Same as Minisink. Their totem was "The Wolf." The Moravians took a great interest in their welfare, and they were known as Christians. In a war with the Iroquois they were forced to remove from their first location and eventually became incorporated in other Tribes.

Minisink (The place of the Minsis).—The leading division of the Munsees one of the Delaware clan. Their hunting grounds were at the headwaters of the Delaware River. Their principal villages were in Sussex County, New Jersey.

Capouse (Being shut).—Corrupted from the Algonquin word "Kepas," when applied to a place means "one that is shut in or surrounded by hills."

Tunkhannock (The small stream).—An Algonquin word, should be "Tunkhanne." A name given to a stream in Wyoming County near one of the trails that the Indians had in the predatory trips from New York State through to the central part of Pennsylvania.

Minne Kaunee (The water spirits).—An Iroquois word applied to the rapids of Niagara. The Indians believing the noise and confusion in the waters was produced by spirits that had been confined there by the Thunder Manitou whose home was under Niagara Falls.

Piomingo (A headman).—A captain of the Chickasaws in the St. Clair expedition and one of the signers of the treaties ceding the land to the government in 1820. He was known as John Robertson and was an educated Indian. Wrote an article in 1810, termed "The Savage."

Lecha Wonk (The cry of the rippling waters).—An Algonquin word of the Minsi clan of the Delawares, applied to the noise that is made as the water rushes over the rocks.

Schuylkill (The roaring stream).—The name given to this river by the Delawares as the water rushed in the Delaware River in the spring of the year.

Canassatego (One who talks).—A chief of the Onondagos. In 1742 he appeared in Philadelphia at which time he said the Delawares were women, and they had no right to sell land. He directed them to remove, which command was obeyed. In 1744 he was at Lancaster and held a talk as to the French trouble. He was told by the English Governor that the French were defeated. Canassatego said: "If that be the case you must have taken a great deal of rum from them, and can afford to give us some, that we may rejoice with you."

Catasauqua (The earth thirsts for rain).—Corrupted from the Algonquin word "Galloshacki." Some authorities say that it signifies "parched land."

Pukeshene (I light from flying).—A chief of the Shawnese who exerted a powerful influence through his quiet and truthful habits. He was the father of Tecumseh.

Petalesharoo (Bravest of warriors).—A Pawnee brave next in importance to a chief. He was of elegant form and countenance. He was much opposed to the custom of his people of burning captives at the stake, and many instances are given in which he rescued captives so condemned.

Dakota (Allies).—The largest family of Siouan family, commonly known as Sioux. The Chippewa called them "Nadowe," an enemy. According to Chippewa tradition, the name was applied to a body of Indians living on an island east of Detroit. What we have written about Sioux applies to Dakota.

Lackawaxen (The forks of the road).—A Delaware settlement on the east branch of the Delaware River in New York. Also a village on a creek of the same name in Pennsylvania. Heckwelder mentions the name as being that for two villages of the Delawares, one in Wayne County, the other in Northampton County.

Kingsessing (Where the sun sets).—A word of the Delaware dialect, applied to one of their villages, which was located in the western part of Philadelphia County.

Tonguwa (Autumn).—A word of the Iroquois language, applied to the season of the year when they harvested their corn, squashes and melons.

Warahpa.—A corruption of Warapoes, signifying "a hare or rabbit." It was the name of a tract of land on Manhattan Island supposed at one time to abound in rabbits.

Ocklokonee (Yellow water).—A name given by the Seminoles to a river in Florida on account of the color of the water.

Sanatoga.—No signification of this name can be found and it is a question as whether it is an Indian name. It may be

a corruption of "Saratoga," which signifies "bitter water."

Sciota.—The name of a river in Ohio, at the head of which was a village of Delaware Indians, located there after they had removed from Pennsylvania. The word cannot be found among any of the Indian languages.

Tangascootac (A foe).—A chief of the Nanticokes, whose settlement was on the west branch of the Susquehanna River. He was killed by the Iroquois and the remnant of his people were adopted among the different nations of the League.

Huron (An unkempt person).—A French word applied to the Indians with whom they came in contact when they first landed. They were a confederation of four highly organized Iroquois Tribes, occupied a limited territory in what is now known as Ontario. They were continually in war with the Iroquois Tribes of New York. A peculiarity of these people was that the chiefs were selected by the mothers, which was referred to the tribal council, and finally to the great federal council, delegates from all the Tribes.

Kewanee (Prairie hen).—Schoolcraft gives the same word in the Miami dialect as signifying "nose." The Indians in the song of the prairie hen "pe-wa-nee," signifying "where I get lost." This being the constant song of this bird. The Dakotas say that it means "winter again," when the snow should happen to fall in the spring after the winter is supposed to be over."

Oconomowok (Foggy places).—An Algonquin word of the Shawnese dialect, as applied to places near the swamps where the fog arises.

Peshkewah (The lynx).—He succeeded Little Turtle as a leader and war captain through the female line. He was a half-breed, his father being a Frenchman. He spoke English and French and was well adapted to conduct the affairs of the Miami. At the time of his death he was the most wealthy man of his race, the estimate of his property exceeding a million dollars.

Keokuk (One who moves about alert).—A Saux leader of the Fox clan; not a chief by birth, he came to command through marked ability, force of character and his oratorical powers. It is said that he was a half-breed. He was a bitter opponent to Black Hawk, and when he was elevated to supreme power, it so aroused the contempt of Black Hawk that he took off his clout and slapped him in the face with it.

Keetoowah (To speak).—An Algonquin word and used as a word of command by a chief when he desired one of his sub-chiefs to talk.

Saw Waw (Yellow).—A word of the Knistenaux language, applied to the color of the water of the Missouri River, made so by the washings of the earth from its banks during freshets.

Taghneghdoarus (A small stream).—One of Shickalamy's sons. No mention of his individuality can be found.

Ganoga (Oil on water).—An Iroquois word of the Seneca dialect, as applied to the oil that appeared upon the waters of Oil Creek, Pa.

Roohootah (Come in).—An Algonquin word of the Lenni Lenape dialect, and expressed when a stranger appeared at the entrance to a wigwam.

Coughnewago (At the rapids).—An Iroquois settlement on the St. Lawrence River, near Quebec. They were usually called the French praying Indians, many of them having been converted by the Jesuits. After many efforts to induce them to return to the confederacy, they were renounced and became an important auxiliary to the French in their wars. The ancient capitol of the Mohawks was known by this name. Their settlements are still intact.

Wisconisco (Wet and muddy).—An Iroquois word, referring to the condition of the trail after a heavy rain.

Pocono (A stream issuing from a mountain).—An Algonquin word and applied to Broad Mountain, south of Scranton, from a stream of the same name, contiguous thereto. It was originally spelled "Pokahanne."

Wyomissong (A stream where catfish abounds).—A stream in Berks County, Pa.

Gananoqua (On the rapids).—A corruption of the Iroquois word "Ganawaqua," a name given to a village of these people where Fonda, N. Y., is now located.

Moshannon (The elk stream).—An Algonquin word for a stream in Center County, Pa., as it was a drinking place for the elk and deer.

Macoby (Devoid of trees).—A Dakota word for a place on the side of a mountain that had no vegetation; entirely devoid of all species of vegetation.

Onoko (A peak).—A Lenni Lenape word, applied to one of the peaks in the mountains near Mauch Chunk. A legend of these people speaks of a young chief of this name who resided near this place. He was of great strength and daring. It was Onoko's fortune in war, the chase and love that he aroused the envy of Mitche Manitou. One day as Wenonah, the fairest maiden of the Tribe and Onoko were floating in their canoe on the lake Manitou arose among the mountains. He dealt a blow on the hills, made the earth shake and formed a chasm of a thousand feet in depth. Through it the waters of the lake poured and with it the canoe, clasping each other as they were hurled away to death. The memory of Onoko is preserved in the name of the glen and cascade in these mountains.

Winnemucca (The good woman).—A word of the Kiowa dialect, given to a woman of the nation that had as much influence as their medicine or mystery men, on account of her goodness and wisdom.

Oneto (Not faithful).—A word of the Kanawha dialect, applied to those who had become untrue to the marriage vows.

Winnipiseogee (Good water outlet).—An Algonquin word for a lake and river in New Hampshire, the river to which the name belonged being the outlet for the lake. It is said, according to Indian tradition, the word would mean "The smile of the Great Spirit," the beauty of the lake is suggestive of this idea.

Ponemah (Land of the hereafter).—A creation of Longfellow in his "Song of Hiawatha:

"Thus departed Hiawatha,
Hiawatha, the beloved;
In the glory of the sunset,
In the purple mists of evening,
In the regions of the home wind,
To the island of the Blessed,
To the kingdom of Ponemah,
To the land of the Hereafter."

Pewakee (Shallow).—A Dakota word, spelled Pewakpa, meaning "Elk River," a branch of the Dakota River, whose waters were shallow, yet a resort for elks.

Poncas (Trailers).—A powerful nation, formerly located on a branch of the Red River, near Lake Winnepeg. Always in war with the Dakotas, and being reduced in numbers they removed to Missouri, and finally became amalgamated with the Mahas.

Wichacomoca (A look out).—An Algonquin word of the Shawnese dialect, and had reference to a point in the mountain from which they had a good view of the surrounding country.

Paxtang.—No word of this kind in any of the dialects of the Indian language, no doubt, referred to the Paxtang brothers who were connected with the massacre of the Indians in Lancaster County, Pa.

Cuttalossa (A corruption of Cutsaloga).—A chief of the Wolf clan of the Delawares, who, with others in 1764, met Col. Boquet, and made excuses for their young men who had gone on the warpath and taken many prisoners. The same were delivered up after several councils.

WaWa (A goose).—From the Iroquois dialect, and refers to the wild geese in their flights in the spring and fall of the year, from the noises made by them.

Canawacta (He stays a long while).—A corruption of the word "Conawanga" or "Ganawada," and refers to the fetid waters of one of the small ponds in their reservation, which had no outlet.

Minooka (Maple forest).—A corruption of the Algonquin word "Manukeke." In the Mandam dialect the word signifies "friend."

Itto Micco (The magnolia).—A word of the Seminole dialect for this tree, on account of the sweetness of the odor that permeates the atmosphere when the tree is in blossom.

Nemannauk (We will defend).—One of the toasts responded to at a gathering of the Society of Red Men in 1815, at a banquet held in Philadelphia. It is from the Delaware dialect.

Minnewaukaru (The maid of the waters).—A word of the Dakota dialect, referring to a legend as to Lake Minnewaken, in Minnesota, that a spirit of a maiden who was drowned in its waters, is seen paddling her canoe whenever a storm preceeds a fog.

Piute (True water).—A corruption from "Pa'ute," branches of this Tribe were located in California, Nevada and Arizona, and were known as diggers, because they practiced agriculture. This name was applied to all Tribes that used roots for food.

Erie (Wild panther).—A sedentary Tribe of the Iroquois occupying from Lake Erie to the Ohio River, along eastern

banks of the Allegheny River. Little is known of this Tribe. It is said that accidentally one of this nation killed a Seneca, which caused a war and the Erie power destroyed, the people killed, dispersed or led into captivity.

Arroas (Lowland).—An Algonquin word of the Shawnese dialect, given to land that occasionally became over-flowed with water.

Choola (The fox).—The Dakota word for this animal.

Owatta (Straight).—An Iroquois word, referring to a trail.

Yantonnais (Belonging to the borders).—A Tribe of Indians more commonly known as the Yanktons, one of the family of Sioux, between the Red and Missouri Rivers.

Maneto (A spirit).—See Manitou.

Onas (Brother).—A name given by which Wm. Penn was known by the Lenni Lenapes. He was also called Miquon. The word Onas is of the Iroquois language, which means same as Miquon, a feather or quill.

Pymatuning (The crooked mouthed man).—An Algonquin word of the Delaware dialect, applied to a person whose mouth was crooked.

Eylaw (A high point).—An Algonquin word, referred to a point of land, elevated above the rest.

Wallawatoola (A clear stream).—The word is corrupted from Wollawoelahs, a Tribe of the Klamaks, on the Columbia River. It is also contended that the name is of Kanawha origin, as it is stated that there was one of their families located at a station that has this name in West Virginia.

Manhattan (The hill island).—A Tribe that occupied Manhattan Island. The principal village of this Tribe was at Yonkers. The island contained several villages, which they only

occupied when they were hunting or fishing. The island was purchased from them by one of the Dutch for sixty guilders worth of trinkets.

Secona (Those who hit).—An Algonquin expression, applied to one who hits a mark, when shooting with the bow and arrow.

Diahoga (A swift current).—Same as Tioga, which see.

Winola (Underground spirit).—An Iroquois word, Mohawk dialect. A lake of this name in the mountains of Sullivan County, Pa.

Mecopanaka (The potato stream).—See Mocaponaca

Pomoacan (Dried meat).—The name given to the meats after they had been dried by the Indians. Also the name of a Huron Chief, and the signification is "sweet house." This chief was more generally known as Half King. George Washington visited him and Shinges in 1753, and formed a treaty by which they aided the English troops in their expedition against the French.

Adota (The stars).—An Iroquois legend relating to an Indian maiden and her lover being killed by a disappointed suitor. They were placed in the heavens by Manitou.

Iscoda (Fire).—An Ojibway word, referring to the light emanating from the council brand, when the Sachems were in council.

Pahaska (The white haired chief).—A name given to one of the American scouts by the Dakotas on account of the whiteness of his hair and its fullness.

Tuckahoo (Deer are shy).—A name given to a creek in New Jersey, flowing into Great Egg Harbor Bay, by a company of Lenni Lenapes, who, on a hunting expedition, found that the deer was very shy.

Monica (Spirit-land).—Corrupted from the Algonquin word "Monakee," and referred to the happy hunting grounds.

Anooka (A worker).—An Algonquin word of the Shawnese dialect.

Tobyhanna (An alder stream).—An Algonquin word, given to a stream in Lehigh County, Pa., on account of the abundance of the shrub growing on its banks.

Songa (Strong).—A word of the Ottawa dialect, and one of the names applied to Pontiac. See the name.

Swatara (Sweet water).—A word of the Delaware dialect given to a stream of water in Lebanon County, Pa., on account of the sweetness of the water.

Tacoma (Tall peak).—A name given by the Indians of Washington to Mount Ranier, on account of its great height. It also signifies "Almost to heaven."

Yuba (Leafy).—Sometimes applied to the Yumas of California.

Agawan (A fishing place).—A name of frequent occurrence among the New England Indians, who designated several villages as such, along the coast, where they temporarily lived and cured the fish they had caught.

Ontario (Beautiful prospect of waters).—An Iroquois word, applied to one of the great lakes. The Mohawks called it "Skonadario," which signifies "beautiful lake." There is a word of the same spelling in the Wyandotte dialect, meaning "how beautiful is the hill or rock standing in the water."

Gawanese (River of woods).—A Tribe of this name inhabited the country in West Virginia in the vicinity of the Kanawha River. They were known as the Kanawhas. These people acknowledged the Lenni Lenapes as their grand parent and their Sachems attended the councils at Shackamaxon.

Nedawaway (The singer).—An Ojibway word, corrupted from Na-wa-da-ha, which was applied to one of the mystery men, who led the chants in their dancing.

Tippecanoe (At the great clearing).—The proper name is “Kithtippi Kennunk.” A great battle was fought in 1811, the Indians were under the charge of the Prophet, Tecumseh’s brother, and the Americans under General Harrison. The defeat of the Indians incensed Tecumseh against his brother, as he was not prepared to commence hostilities.

Minnetonka (Pond of water).—There is some difference among the authorities as to the signification of the word. One asserts that it signifies “great water,” another that it means “lake.” There is a town and lake of this name in Minnesota.

Tingooqua.—In our researches we cannot find any signification.

White Stone.—There is no word in the Indian dialect equivalent to this.

Umatilla.—A corruption of the word Unadella, signifying “Pleasant Valley.”

Tamaqua (A beaver stream).—Corrupted from “Tamaquehanne.” Name of a creek in Schuylkill County, Pa.

Wonewok (Pleasant places).—Corrupted from the Ojibway word “Woneauke.”

Mishamokwa (Great bear).—An Ojibway word.

Gray Eagle.—A Kiowa Apache Chief who was the head of the Tribe in 1870. Indian form unknown.

Opessah (Trustworthy).—A chief of the Conestoga Indians, when they were located on the Susquehanna River. He

had become Christianized through the instrumentality of the Moravians, and was always to be trusted.

Minneota (Much water).—A Dakota word, applied to the floods that occurred in the spring of the year.

Monockonock (Many bends).—Referring to many turns in a stream.

Muskoka (Beautiful lakes).—A cluster of lakes in Canada, which are said to be beautiful as to the surrounding scenery. A resort for hunting and becoming popular as a summer residence of many of the wealthy.

Apalachin (People).—One of the principal family of Tribes. They were of the Muskohegan stock, and in language related to the Choctows. The people were agricultural, industrious and prosperous, and noted for their fighting qualities. They resisted the Spaniards until 1600, when they were finally subdued and Christianized.

Waconia (Living spring).—A Dakota word, applied to a spring from which water continually flowed.

Susquehanna (The great bay river).—So-called by the Delawares from its flowing into a great bay.

Yohah (Crooked).—A portion of the word "Youhiogheney," a common custom with the Indians.

Ioka (A beautiful place).—Corrupted from the word "Ioga," "Io" meaning "beautiful, and ga "a place."

Wyanet (Beautiful).—An Algonquin word of the Illini dialect.

Oppomayahook (A stream on which the spirit moves).—It is said that the Iroquois applied this to the whirlpool below the falls of Niagara.

Waunakae (He lives in peace).—Corrupted from the Algonquin word "Wahulke."

Maumee (People who live on the peninsula).—A common name for a group of villages at the head of the Maumee River, Ohio. **When destroyed by the whites in 1790**, there were seven villages within a few miles of each other. Two of them Miami, three Delawares and two Shawnese. This land was afterward ceded to the United States.

Choctow.—A corruption of the Spanish language, meaning flathead, alluding to the custom of flattening the head. In the language of the Algonquins it signifies "charming voices." They were of the Muskhagean family. were agriculturists, brave, but mostly on the defensive. They emigrated to Indian Territory in 1832. The Cheyennes called them "Sanakewas," because of the habit of wearing feathers above their ears.

Nokomis (Grandmother).—A creation of Longfellow in his poem of Hiawatha:

"On the shores of Gitche Gume,
Stood Nokomis, the grandmother,
Pointing with her finger westward,
O'er the water pointing westward,
To the purple clouds of sunset."

Candota (High land).—From the Algonquin word "Candatawa," and refers to a ridge upon which the town of Ridgefield, Conn., stands.

Hiro (I have spoken).—From the Iroquois and uttered at the end of a speech delivered by any of their chiefs.

Tahamus (He splits the sky).—A word of the Blackfeet dialect, referring to the highest mountain in their hunting grounds.

Te Ton (Boaster).—This Tribe of Indians was considered the vilest ones along the Missouri River, never failing to plunder whenever they had the opportunity. They were originally a

family of the Sioux and claimed all things that they could lay their hands on. Some authorities say the word signifies "dwellers on the prairies."

Ontelaunee (A stream among the rocks).—A village of the Nanticokes, located in Berks County, Pa., on a small stream, a branch of the Tulpehocken.

Weygat (How are you).—A word of the Minsi dialect.

Poketo (Throw it away).—Corrupted from the Algonquin word "Pachgita," which signifies "abandon it." There is a creek in Allegheny County, Pa., by this name.

Manangy (An island).—Corruption of "Manada." Name of a creek in Dauphin County, Pa.

Nunda (Hilly).—From the Seneca word "Nundao." The Senecas had a legend that they sprang from the ground at "Nundawao," thus conveying the impression of the remoteness of the period of their first occupation of their hunting grounds.

Oslek (Gentle).—A chief of the Nanticokes who was noted for his amiability and his desire of keeping in peace with their neighbors.

Lamonti (The mountain).—A Klamath word, and given to them as the name of a white man, whom they had adopted into their Tribe, indicating that he was as great as the mountain.

Mohave (Three mountains).—The most populous and warlike of Yuman Tribe. They are strong, athletic and well-developed. The women are attractive. They are famed for the artistic painting of the bodies, tatooing being universal. In later days they have been noted for the crude painted decorations on their pottery. Though a river Tribe yet they made no canoes, had resource to rafts made of bundles of reeds. They were agriculturists, and hunted but little. They have a decadent clan system, certain men and their descendants in the male line have only one name, and only one for their female relatives.

Tetonka (Big house).—An Iroquois word, referring to the size of some of the houses built by the whites.

Tongwee (The village).—One of the settlements of the Sioux, located on the Missouri River, which was a permanent habitation for this small band.

Leola (The willow).—An Algonquin word for this tree.

Micco Hatke (Head chief).—A Seminole word, applied to he who had charge and was the leader of the village.

Wapella (Painted white).—A chief of the Sacs, who, with a deputation of thirty-five, in 1837, trailed through the large cities of the east, at the expense of the government. Wapella was one of the speakers at the different receptions.

High Sun.—The word sun was a common word among the Natchez, and a chief with this name, along with his father, Grand Sun, formed an alliance with other Tribes to drive the French out of Louisiana. They were unsuccessful and the Natchez were almost annihilated.

Pecos (Nuts).—A corruption of the Algonquin word pecan.

Menno (Good).—From Mino, beneficent. A Menominnee name, given to this Tribe by the Chippewas. The people of this Tribe was first encountered by the French in 1634, and were described as straight, well-formed and of medium size, subsisting in part on wild rice and were not inclined to enter into the wars that the surrounding nations were constantly engaged in.

Tucquan (Faithful).—A Conestoga Indian living in the lower end of Cumberland County, Pa., who was friendly to the whites.

Unamis (The turtle).—One of the clan of the Delawares, whose totem was this reptile. The Unami were divided into several families, having villages along the Delaware, both in New Jersey and Pennsylvania. It is said that they were not clans,

but totemic emblems of the three divisions of which the Unami was the strongest.

Pokoson.—This word is supposed to be derived from the Algonquin, “pduckassin,” signifying “a place where bullets or lead were to be had.” A river in Virginia.

Kickapoo (He stands about).—A Tribe of the central Algonquin group, located in Wisconsin. They took a prominent part in the Indian wars, under Tecumseh. They lived in villages, occupying bark houses and were partly agriculturists.

Minnewaski (Spirit water).—Corrupted from “Minnewakin,” a large sheet of water in Northern Dakota. Its waters are brackish and has no visible outlet.

Quindaro (A bundle of sticks. strength in union).—The name of an intelligent Delaware woman, wife of a white man. She attended to the negotiations for the Wyandots in a transfer of a plot of ground for a town in Kansas, and so skillful was she that her name was perpetuated in the new town.

Katonka (Large).—An Algonquin word, referring to anything that was immense in size.

Pequest (Cleared).—An Iroquois word, and applied to a place that was devoid of trees or rocks.

Shingiss (Level).—A Shawnese word, and referred to a piece of ground that was not filled with hills. Also the name of a Shawnese Chief who was a great friend to George Washington, and prior to Braddock’s defeat entered into an alliance with him against the French.

Warrior Eagle.—There is no Indian word equivalent to this. A Chief of the Yankton Sioux, who took a very active part in the raids against the whites.

Mazomania (The walker on iron).—A chief of the Sisseton Sioux, noted for his friendship to the whites. He was converted

to Christianity, and was an ardent supporter to the missionaries. He used all his efforts to stop the raids. He was the chief speaker in all tribal deliberations.

Packenah (Still, quiet).—The Lenni Lenape name for the Pennepack Creek, on account of the quietness that pervaded its waters, nothing turbulent or rapid.

Teocco (The beautiful).—A Creek legend as to a woman who resided on the banks of a falls by this name, whose sons were killed by the Indians and who believed that she could not die, until these Mauraunders had been slain. In her old age, it is said, she saw the bodies of these Indians, and died happily.

Nantihalah (Maiden's bosom).—A Catawba word, referring to a stream of water in North Carolina.

Genesee (A beautiful valley).—An important Seneca settlement destroyed by Sullivan in 1779. It was known as Geneseo.

Muscodah (Prairie or grassy land).—It is an Algonquin word, and refers to the prairie land in Illinois and Indiana.

Tenskwatawa (The prophet).—A brother of Tecumseh, the Shawnese Chief. Tenskwatawa was a famous impositor, who at all times joined in Tecumseh's views. When Tecumseh was uniting the Indians together in a league, the Prophet, with a motly band, took possession of a tract of land belonging to the Miamis, which act caused a considerable trouble, and nearly ended in a rupture with Tecumseh.

Mattawanna.—A corruption of the Algonquin word "Matawan," which signifies "it opens." Name of a town in New Jersey.

Nanticoke (Tide-water people).—A Tribe of the Iroquois, who formerly had their villages on the eastern shores of Maryland. They afterwards joined the five nations in New York. They called themselves Nentigo.

Neversink (High lands between waters).—An Algonquin word, name of a mountain in Berks County, Pa.

Sagamon. (A Chief).—A corruption from the word "Sachamó," in the Delaware dialect, which is also applied to "Sagamore." Early writers on Indian names give it as "sangamo." Each of these words have the same signification.

Katahdin (Chief mountain).—An Algonquin word, and is the name of the highest mountain in Maine. Some authorities say it signifies "the highest place."

Ouiskassett (The majestic).—An Algonquin word, applied to that which was kingly.

Hopituh (Peaceable people).—Known as the Hopis, who were discovered by Coronda in 1540, who almost exterminated them. The remnant removed to the Grand Canyon, Colorado, where they lived ever since, and are commonly known as the Moquis. One of their peculiarities is "The Snake Dance," which has attracted the attention of persons from every section of the globe.

Woposononock (The highest place).—An Algonquin word of the Delaware dialect, referring to an elevation.

Minsi (Wolf).—One of the three divisions of the Lenni Lenapes, or Delawares, known as the Munsees. They were in some particulars different from the other two divisions, and have been considered an independent people. Their totem was known to others as the wolf.

Tioga (Swift).—See Di-ho-ga, which is the Indian name.

Towanda (At the burial place).—From the Algonquin word "Tawundeunk." The Nanticokes, it is said, had their burial place at Towanda, Pa.

Chemawa (A college).—The name of one of the colleges for the education of the Indians.

Anawan (Foggy).—A corruption of the Algonquin word "Awan."

Illini (Man).—Tradition states that the word was intended to refer to a perfect man, in order to distinguish them from the Iroquois, whom the Illini, or Illinois, considered beasts. Marquette received from them demonstrations of great friendship.

Wea—A branch of the Miamis. Their village was found by Marquette, in 1701, in his journey through Wisconsin and Illinois.

Chickalacamoose (It almost joins).—Corrupted from the Algonquin word "Achtschinkiclamme," in alluding to a horse-shoe bend in a stream, whose extremities almost unite.

Geenundewah (Village on the hill).—One of the settlements of the Senecas, located on an elevation.

Atassa (A war clib).—Sometimes spelled atesi, name of a village of the Creeks on the Tallapoosa River.

Wyanoke (Splendid).—An Iroquois word, applied to the figure of a person.

Selocta (The swift).—A Creek Chief, who adhered to the United States in the war of 1812. He joined General Jackson and continued with the army as an intelligent and sagacious guide in its marches, and a brave warrior in battle. When the Creeks were requested to remove beyond the Mississippi, he was in opposition to the same, and it was supposed that his influence would have prevented. The result is a matter of history. The Creeks sought a new home.

Killbuck (Gelelemend).—A Delaware Chief whose name signifies "a leader." He at all times strove to maintain the friendship of the whites and was encouraged by the Indian agents and military commanders at Pittsburg. His service was valuable in

bringing about a general peace. He was baptized by the name of William Henry, and lived with the Moravian Indians until he died in 1811.

Caneadea (The sky touches it).—A Seneca village in New York State, Allegany County. The most southerly one, protected by the mountains, it escaped destruction by Sullivan in 1779. It was termed a castle and for many years had a council lodge, which was the point of departure of the Senecas on their war expeditions to the south.

Poquessing (At the place abounding in mice).—A word in the Delaware dialect, referring to a creek in Bucks County, Pa., on account of the quantity of mice found along its banks.

Honayawus.—This Chief of the Senecas was commonly known as Farmer's Brother. He was famous as a peacemaker and also as an orator, and is renowned for having at several councils spoken for three hours at a time. One of the most beautiful metaphors is contained in a speech delivered at a council on the Genessee River in 1798, "The Great Spirit spoke to the whirlwind and it was still." He never was known to drink ardent spirits, and at 94 years of age walked upright and was remarkably straight and well-formed, grave and answered all questions with great precision.

Niobrara (Broad).—Referring to a river in Nebraska, which was broad.

Tolihaio (Across the hills).—Applying to a point beyond a height.

Minnequa (A good woman).—A word of the Nanticoke dialect.

Matoaca (Snow feather or flakes).—The name of Pocahontas and her mother, the wife and daughter of Powhatan. They both were represented as being very graceful and fleet of foot. See Pocahontas.

Yolo (Royal blood).—Corrupted from the Creek word “Yoholo,” and in its application, referred to the chiefs who were considered as superior to others, and in possession of royal blood.

Peosta (A gorge in the rock).—From the Algonquin, Delaware dialect, “Peostara.”

Ioska (Water of light).—An Ojibway word, referring to the reflection of the moon upon the waters.

Allegany (Beautiful river).—Corrupted from Allegewi, name of a extinct Tribe of Indians, who dwelt along the river of that name, who were exterminated by the Lenape and Mengwe on their trail towards the rising sun. They had fortifications and in the struggles many warriors were slain. It is said that those who were left of the Allegewi fled to the southward and never returned. Name of a river in the western part of Pennsylvania.

Menoken (Doing well).—A word of the Ojibway dialect, spelled “Minnogen,” which has several significations, “fortunate,” “it grows well.”

Wauwauseum (A white man's son).—A term applied by the Ojibways to the son of a paleface with whom they were on friendly terms.

Tallalula (Leaping waters).—A word of the Dakota language, applying to the waters of a stream where it rushes over the rocks.

Indianola.—A corruption of the word Indian, referring to the Aborigines of America. It signifies “a home of the Indians.”

Tiog (Swift).—An abbreviation of Tioga, which, in the Iroquois language, is “Dihoga.” See this word.

Tohickon (The stream over which we pass by means of drift-wood).—A corruption of the Algonquin word "Tohickhanne." A creek in Bucks County, Pa.

Canoe.—A word to designate an Indian boat. It comes from a dialect of the natives of West Indies. It is said by a contemporary of Columbus that the Indians called their boats, hollowed out of trees, "Conoas." The form or shape differs somewhat as to bow, stern and ornamentation.

Popodickon (Where we are gazing).—An Algonquin word, applying to a place that an Indian was looking at.

Chehalis (Sand).—A collective name of several Tribes on the Chehalis River, near Gray's Harbor, Washington. There is also a family in British Columbia, living on the fish they catch in the waters near their hunting grounds.

Opitsah (Sweetheart).—A Klamath word of endearment, used by the young warrior while courting. It also is used and applied to a clasp knife.

Winnepurket (A traveler).—A New England Indian chief who was commonly known among the English settlers as George Rumneymarsh, a Sachem of Sagus. He married a daughter of Passaconaway. He went to Barbadoes, and it was supposed that he was carried there with some prisoners.

Goshenhoppen.—One of the Moravian missions established by these Christians. The word is corrupted from the Algonquin word "Goschachgeunk," which was located in Ohio. Koquenthageelon, known as White Eyes, used his eloquence, without avail, to have these Christian Indians join him in an expedition against the Americans.

Gray Eagle.—A Kiowa Apache Chief of 1870, who was hostile to the whites. His Indian name is unknown.

Brushwood.—Our researches fail to give us any information as to whether this was the name of an Indian Chief. It is stated

that it is the creation of a writer of fiction, who wrote a novel with an Indian Chief as one of the characters, and he gave him this name.

Blue Jacket (Wey-apier-sen-wah).—An influential Shawnese Chief. He was the principal leader of the Indian forces in 1794, and had under him 2,000 warriors. He was defeated by General Wayne, and became disheartened. With others he signed the treaties of 1795 and 1805, in which he agreed never again to take up arms.

Kasota (Cleared off).—A word of the Dakota language applied after a storm, when the sky is clear of clouds.

Tox E Lox (The black wolf).—A Dakota word.

Chemung (Big horn).—An Iroquois word, applied to a fossil tusk found in the river. There was also an Iroquois village of this name, near the present site of Chemung, N. Y. This village was destroyed by General Sullivan, in 1779.

Samoset (Faithful).—A New England Indian. It is said that in 1621, while the English settlers at Plymouth were suffering from sickness, and the house containing nearly all of their stores had been burned, Samoset boldly came into the town and saluted them with the words "Welcome, Englishmen." He came from the eastward and was acquainted with some fishermen, and had learned some of the language. He told them that the Great Sachem Massasoit would visit them. He continued with the English as long as he lived and was of great service to them.

Quemahoning (A lick among the pines).—Corrupted from the Algonquin word "Cuweimahoni." A branch of the Kiskiminetas River, in Pennsylvania.

Tonquas (Faithful).—A name applied to a Conestoga Indian, who lived in a settlement in the Cumberland Valley. Honored by his people and respected by the whites.

Mackanee (A turtle).—A corruption from Mackinaw. A word in use by some of the Algonquin dialects in speaking of this reptile.

Totem.—An heraldic symbol designating some animal to distinguish or mark a particular Tribe or sub-division. This was a characteristic among all Tribes as reported by Schoolcraft after a thorough investigation.

Youghiogeny (A stream flowing in a contrary direction).—An Algonquin word, applied to a river in Fayette County, Pa.

Blazing Arrow.—A legend of the Dakotas, relating to the appearance of a meteor in the heavens. which the Indians imagined was an arrow shot by the Great Spirit as a warning to them.

Chinclaclamoose (Large laughing moose).—A corruption of "Chingua-kla-ka-moos." A village belonging to the Delawares, on the site of Clearfield, Pa. It is supposed to have taken its name from a chief, who had charge of the settlement. The Senecas from Cornplanter's village, frequented the neighborhood.

Neshemah (My younger brother).—A word of the Miami dialect, when a chief spoke of a brother younger than himself. A word of endearment and tenderness.

Alpena (A bird).—A word of the Algonquin language, corrupted from "penaise." A clan of the Zunis.

Modoc (Southerners).—Located in Southern Oregon, the language the same as the Klamaths. They had frequent conflicts with white immigrants, in which both sides were guilty. The most turbulent portion of the Tribe, under a chief commonly known as Captain Jack, trailed to the California border, and gave the authorities much trouble.

Guyasuta (It sets up a cross).—A chief of the Senecas, whose villages were in Ohio. As a young warrior he accompanied Washington in 1753 on several hunting excursions. He was present at a conference at Ft. Pitt, now known as Pitts-

burg, in 1759. He was present at nearly all of the conferences up to the time of the Revolutionary War. In 1782 he led a raid against the settlers.

Tioma (A bear).—An allegorical phrase used in an Indian tradition in speaking of an animal of this species, who could speak.

Dekorra (The spoon).—A Winnebago Chief, he was also Known as Konoka (the eldest). He is described as the most noble, dignified and venerable of his own or any other Tribe, having a fine Roman countenance, his head bald, except a solitary tuft of long silvery hair, falling to his shoulders. His band usually camped near Portage, Wisconsin.

Oklahoma (The home for all Indians).—A Territory of land which the Government partly set apart as a reservation for the Indians, soon to become one of the States of the Union, with the land that was known as Indian Territory.

Tahgahjate.—See Logan.

Metacomet (A meteor).—Known as King Phillip, second son of Massasoit. He was the most remarkable of all the Indians of New England. He seems to have devoted his energies to an observation and preparation to avert warfare. His ability is shown in the plans he made before the war with the English, to form a confederacy of the Tribes. He almost made himself a king by his statescraft, and had the English been weaker he might have founded a kingdom.

Wewoka (Barking water).—A name given to a stream of Indian Territory, on account of the noise that is made by rushing of the waters.

Chillicothe.—A Tribal division of the Shawnese, occupying a town of the same name in Ohio, at the mouth of the Sciota River, which was destroyed by Clark, in 1782. The signification is unknown.

Otzinachson (The spirit stream).—The Indian name for the west branch of the Susquehanna River. They, in their superstition, believed that the noise that at times arises from the rush of the waters, were the spirits of departed ones.

Susquehannaick (The people along the great island river).—This Tribe of Indians occupied the west shore of the Susquehanna River, in Maryland. Driven from their hunting grounds by the Powhatans, they finally settled in Pennsylvania, under the protection of their grandfather, the Lenni Lenapés.

Killatten (The arrow).—A Klamath word, to designate a scout, who was employed by the Army. His fleetness of foot and the accuracy in which he attended to his duties, gave to him this name.

Mowitza (The deer).—A Klamath word, referring to the swiftness of the animal.

Crow (Absaraka).—See Absaraka.

Orinoco (A serpent which enfolds itself in circles).—A river in South America. The word is of the South American dialect, and is at times spelled "Oronoko."

Wasacahanna (Pine creek).—From two Algonquin words "Waseca," a pine and "Hanna," a stream. The name of a stream in Potter County, that flows into the Susquehanna River, receiving its name from the trees that lined its shores and the tributaries that flowed into it.

Tulpewisipu (Turtle point).—From two Iroquois words, "Tulpe," a point, and "wisipu," turtle.

Horicon (The lake of silver water).—This name is applied by some to Lake George, and it is supposed to be of Mohawk dialect. It also is the name of a lake in Wisconsin.

Wapiti (Elk).—A Dakota word for this animal.

Allegrippus (A female of wisdom).—A Delaware woman Sachem who lived in 1755 near the mouth of the Youghiogheny River, where there was a small Delaware Settlement. She was also known as Allaquippa.

Aspatock (A height).—A Narragansett word, applied to a ridge that divided the two principal branches of a river of the same name, and it is probable that the river took its name from this ridge.

Tanawa (Wild goose).—An Algonquin word of the Chipewa dialect.

Tahoe (The night).—A Dakota word.

Wahnetah (The queen).—An Indian woman Sachem of a small settlement of the Delawares, located on the Susquehanna River in Wyoming Valley. She was known as Queen Esther.

Niagara (The neck).—From the Iroquois word "Oneaw-gara." The term is applied to the human neck and referred to the river that connects Lake Erie with Lake Ontario, as the human neck connects the head and the body. Name for the great falls. The Senecas called it "Datecarkosasa," the highest falls.

Sassoonan.—This was one of the names of Allumapees, prior to his removal to Sunbury.

Gohontoto (Eloquent).—An Iroquois word, and was applied to any of their chiefs, when they had delivered a talk that was pleasing. It may have been a corruption of "Gahunda," signifying "fetid banks," and applied to Cattaraugus Creek, of New York.

Conemah (The Otter Creek).—Corrupted from the Algonquin word "Conemaugh."

Yuma (Sons of the river).—A Tribe of Indians of the southwestern part of California, on the Rio Colorado, down to the Gulf of California. They are divided into five clans, each of them known by a different name.

Neponset (He walks in his sleep).—Name of a chief of the Illinois Tribe, who had the habit of walking in his sleep.

Cocalico (Where snakes gathered together in holes or dens to pass the winter).—Corrupted from the Algonquin word "Ach-gookwalico." Name of a creek in Pennsylvania.

Isanyato (Pale stone).—A Dakota word, applied to a small lake in Minnesota, upon the banks of which the Dakotas found the flint from which they made their knives and hatchets. It also signifies "dwellers at the knife." One of the four divisions of the Sioux nation, called the Santees.

Kutanis (The prophet).—An Ojibway word, applied to all medicine men.

Miwasti (I am good).—A corruption of Mawasta, a Dakota word.

Wabash (White water).—From the Algonquin word "Wau-bish." Many counties and towns are named this, also a river in Indiana.

Waukesha (At the fox).—A corruption of the Ojibway word "Waugooshong," given to a place on the Fox River, as the inhabitants desired an Indian name, which by misunderstanding of the person to whom the word was given, he pronounced it "Waukesha."

Ahmeek (Beaver).—A creation of Longfellow in his song of Hiawatha.

“Once, as down the foaming river,
Down the rapids of Pauwating,
Kwasina sailed with his companions.
In the stream he saw a beaver,
Saw Ahmeek, the King of Beavers,
Struggling with the rushing currents,
Rising, sinking in the water.”

Monetta (Over the water).—A general expression in the Algonquin language, in speaking of one who has crossed a stream by swimming.

Wohawa (The hunter).¹—A chief of the Norridgewocks, of New England, who acquired considerable notoriety the latter part of the seventeenth century, and was very active against the English, joining the French and participated in the massacre at Salmon Falls, New Hampshire.

Tankhanne (The smaller stream).—An Algonquin word, and applied to a small stream in Eastern Pennsylvania, on account of the scarcity of the water, except during rains.

Wurregan (It is well).—An expression in use by the Dakotas, when one is pleased after a feast.

Minonk (An island).—From the Algonquin word “minis.” It might also signify “good place,” or “good location,” from “minno” good, and “onk” a locality. Some authorities contend that it signifies “a star.”

Kanawha (River of the woods).—The word, it is believed, takes its name from a Tribe of Indians in the vicinity of a river in West Virginia, inhabiting the country near the river. See Gawanese, which is one of the ways in which the name was spelled.

Katunka (Largest).—A Kanawha word, for one whose size is above the average.

Shaman (Mystery man).—A Mandam word, given to their mystery men, from the supposed skill that they had in curing the sick by the use of herbs.

Mondamin (Corn).—In a legend of the Iroquois it is said "that an honored chief went alone to the top of a high mountain to meet the Great Spirit. He asked the Great Spirit to send them some of the food used in the Happy Hunting Grounds. He was told to assemble his people and not move from the place for three suns. They did as they were told, and in three suns all fell asleep. The old chief and his family were changed into luxuriant green plants, which proved to be corn. Longfellow, in his "Songs of Longfellow," speaks of Mondamin as a food for the red man.

Chillisquaqua (Resort of snow birds).—An Algonquin word of the Nanticoke dialect, referring to a piece of land where the snow birds assembled. Name of a creek in Northumberland County, Pa.

Hampa (A mocassin).—A Dakota word for the Indian shoe. Name of a stream in Dakota.

Leighhahanne (Middle stream).—A corruption of the Algonquin word, Delaware dialect, "Laweelhanne." Name of a creek in Westmoreland County, Pa.

Mitanka (Youngest daughter).—A name given by the Ojibways to the youngest female child.

Adirondack (They eat trees).—A Tribe of the Algonquin family located north of the St. Lawrence River, and were constantly in war with the Mohawks, prior to the formation of the League of the Iroquois. The formation of the League proved disastrous to the Adirondacks, who were finally nearly all exterminated, those who were left became affiliated, by adoption, with the Mohawks. The name was given to them on account of their eating the bark of trees in time of scarcity of food.

Tohassen (Top of the mountain).—A Klamath word.

Cassatick (High rocks).—A Tribe that formerly occupied the valley between the Sierra Nevada Mountains and the Coast Range. They were probably of the Shoshonean stock, and received their names from their former occupation among the rocks of the mountains.

Sibewan (Rushing of water).—An Algonquin word of the Shawnese dialect, referring to the swiftness of the water, when they found it impossible to cross a river even in their canoes.

Chetuga (I have crossed).—Corrupted from Chetucketa, a Seminole village, on the west bank of the Pease Creek in Central Florida.

Musconetcong (Rapid running waters).—An Algonquin word of the Delaware dialect, referring to the rapidity of the Delaware River above Easton. The mountains below Phillipsburg, N. J., has this name.

Noank.—No signification can be found.

Nabuno (He is walking and praying).—A name given to a Powhattan Chief, who had been educated in one of the Indian Schools, became a minister of the Gospel and a preacher to his people.

Sapana (The lilly).—An Iroquois word and name given to a girl of English parentage, on account of her frailty and purity of character.

Kinoka (Peace home).—A corruption of the Iroquois word Ku-nu-ka. A legend related by Cornplanter, that Hiawatha had designated an Indian maiden as a peacemaker, erected a wigwam as her residence and gave it this name.

Tatamy (Truthful).—A Delaware chief, who was converted to Christianity and from his knowledge of the English language he became an interpreter in all councils held with the Indians.

When the war of 1756 ended, Tatamy retired to his farm, given to him by Pennsylvania.

Wapatha (The fort).—An Algonquin word of the Ojibway dialect, as referred to a place where they had entrenched themselves to resist their enemies.

Sinnemahoning (Stony lick).—An Iroquois word, referring to a village of a small band of the Onondagas.

Ouray.—No signification can be found for the name. A chief of the Yanton Brules.

Canaqua (Little Turtle).—A chief of the Cherokees, who was a friend of the English settlers.

Suyeto.—Cannot find any signification for the name.

Estobago (Where people reside).—An Algonquin word referring to settlements.

Chelton (Many).—A Catawaba word, applied to a large crop of maize or rice.

Accotonk (Within a small place).—A Dakota word, applied to a hunting grounds which was limited.

Hicktokee (The hunters).—Used as an expression when applied to a company that had been detailed to hunt for sustenance for the Tribe.

Gawanga (Tall and slender).—A name given to a warrior of the Commanchees, whose height and slenderness made him a figure in the Tribe.

Gasiyu (I am good).—A word of the Iroquois language, Oneida dialect.

Algonquin (A place of spearing eels).—When applied to the family this was the signification, a linguistic stock, which for-

merly occupied a more extended area than any other. Their territory reached from the east shores of Newfoundland to the Rocky mountains, and clear south to Pamlico Sound, except the space along the Great Lakes which was inhabited by the Iroquoan Tribes.

Hagganun (Tomahawk rock).—Applied to a rock in Georgia on which can be seen the drawing of a tomahawk.

Winneconno (A mountain lake).—A Seneca word referring to a lake on top of a mountain.

Cowanesque (Briery).—An Iroquois name for a stream that flows through Potter and Tioga counties, Pa., on account of the briar bushes that abounded along its banks.

Nattassin (A pipe).—Gleaned from Schoolcraft's writings on his trails through and among the Tribes of the Northwest, and applied to the pipes made from the stone found in the Red Stone Quarry.

Shickshawnee (That which flows south).—A name given to a small stream that flows into the Susquehanna River, Pa.

Datokan (Star god).—A Dakota legend, in which they referred to their wise men, whose spirits were placed by the Great Spirit in the sky, as a reward for the good that they had accomplished.

Coweta (Small pines).—A Dakota word, applied to a small growth of these trees.

Ionie (Place of learning).—Applied to those places where the Indian children received an education.

Denoti (Keeps his name).—An hereditary name for a line of chiefs of the Kiowas, handed down from father to son.

Madjag (A word of command).—To be found in one of J. Fennimore Cooper's "Leather Stockings."

Watahtunk (Black Eagle).—A chief of the Kathawekla division of the Shawnee. Under his leadership they separated from the Tribe in 1826, and they refused to remove to Indian Territory. Were finally convinced that it was best.

Ojibway (To roast until puckered up).—They inhabited the country north of Lake Superior. They were of the Athapascan family. It was from the legends of these people that Longfellow secured the thoughts that permeate his poem of Hiawatha.

Cassawappa (A small elk).—A word of the Kiowa dialect, referring to the baby elk.

Wasetuka (Red star).—From a legend of the Dakotas, in which they say that a maiden was killed by an unsuccessful suitor and that her spirit was planted in the sky.

Wasunda (The night).—A word of the Klamath dialect, and refers to the extreme darkness after the moon had disappeared.

Ogarita (A beautiful maiden).—Taken from a legend of the Iroquois, which tells of a maiden who was drowned in fleeing from an undesirable suitor. It is said that her spirit is seen floating on the waters.

Chenowah (Beautiful).—The wife of Osceola, the Seminole Chief, who was captured by the whites on the pretence that she was of negro blood, a party claiming her as his slave.

Cheyenne (People of alien speech).—A plains Tribe. Their earliest habitation was in Minnesota, and the French were the first to come in contact with them. They formerly occupied fixed villages, practiced agriculture and made pottery. One of the greatest ceremonies was the Sun Dance.

Pimas (Dwellers in the valley).—An Indian nation of New Mexico, the county inhabited by them was called Pimeria. They were inclined to agriculture, never interfering with the other nations.

Cuyema (At the falls).—A village of one of the family of the Eries, which was located near the Falls of Niagara.

Zuni (Original).—A Tribe located in Arizona, and one of the ancient people, whose exclusiveness preserved for them a strong individuality, very religious and their mythology very interesting. The Bureau of Ethnology publishes a volume, which contains a full account of their peculiarities.

Allumapees.—Was known in 1716 as "King of the Delawares." He resided at what is now known as Sunbury. He was prominent at all conferences held with the provincial authorities of Pennsylvania. He became very much addicted to fire water, and in a state of intoxication killed his nephew. He was a friend to the English and on several occasions entertained some of the prominent citizens.

Ganeodiyo (Handsome lake).—A Seneca Sachem, somewhat idle and dissipated in his early days, reforming he proved possessed of superior talent and appeared to be animated with a desire to improve the morals of his people, trailing from village to village. He preached the doctrine of reformation, accomplishing good results. He was a half-brother to Cornplanter.

Donohogawa (Open door).—The name of Samuel Parker, the eighth Sachem of the Senecas. He served under General Grant during the Civil War, and for distinguished service attained the rank of Brigadier General. He was also Indian Commissioner.

Wendote (Constant dawn).—A corruption of the Cayugas word "De-a-wen-dote," situated on the great trail, where Aurora, New York, is now located. At this place the secret society known as "The Grand Order of the Iroquois" was instituted by Lewis H. Morgan and others. Both the Society and its members were baptized with Indian names. The general name of the Society was "We-yo-ba-yo-de-za-de Na-bo-de-no-sau-nee," signifying "They who live in the home of the dwellers in the Log House."

Prior to the Great Council Being Instituted

Our reservation was the second one into which the Improved Order of Red Men was introduced. Bro. John F. Weishampel, of Logan Tribe, No. 1, of Baltimore, Maryland, working under a commission, instituted Tammany Tribe, No. 1, at Shippensburg, in 1839, with only ten members. There is no further record of this Tribe, except a reference in the Maryland record in 1842, as to the approval of laws and the inference is that its existence was of very brief duration. The order was revived in 1847, when G. I. W. G. Gorsuch reported the institution of Tecumseh Tribe, No. 1, at Norristown, on the 14th of Hot Moon G. S. D., 355, (June 14th, 1846), with eight members.

Also Metamora Tribe, No. 2, at Lancaster, on the 1st of Hunting Moon, G. S. D. 355 (December 1st, 1846), with eight members.

Lenni Lenape Tribe, No. 3, at Philadelphia, on the 23rd of Snow Moon, G. S. D. 356, (February 23rd, 1847), with six members.

Kuquenaku Tribe, No. 4, at Philadelphia, on 8th of Plant Moon, G. S. D. 356 (April 8th, 1847), with twenty-six members.

A petition was received by G. I. Hugh Latham, reporting the institution of Pocahontas Tribe, No. 5, Philadelphia, to work in the German language, on the 26th of Traveling Moon, G. S. D. 357, (October 26th, 1848), with ten members.

On the 24th of Snow Moon, G. S. D. 358, (February 24th, 1849), Mohegan Tribe, No. 6, Waynesboro, Franklin County, was instituted, with six members.

The above was the nucleus that led to the formation of a Great Council, and the petition was dated 25th of Snow Moon, G. S. D. 358, (February 25th, 1849), signed by:

Five Past Sachems from Tecumseh Tribe, No. 1.

Three Past Sachems from Lenni Lenape Tribe, No. 3.

Four Past Sachems from Kuquenaku Tribe, No. 4.

One Past Sachem from Pocahontas Tribe, No. 5.

HISTORY

OF THE

Great Council of Pennsylvania

Improved Order of Red Men

Great Incohonee, John F. Smith, of Virginia, assisted by G. S. S. Wm. Beesley Davis, of Pennsylvania, lit the council brand of the Great Council of the Improved Order of Red Men of Pennsylvania in the Wigwam of Lenni Lenape Tribe, No. 3, Race street, near Third street, Philadelphia, on the 23rd sun, Flower Moon. G. S. D. 358 (May 23rd, 1849).

Representatives present from:

Tecumseh Tribe, No. 1, Norristown.

Metamora Tribe, No. 2, Lancaster.

Lenni Lenape Tribe, No. 3, Philadelphia.

Kuquenaku Tribe, No. 4, Philadelphia.

Pocahontas Tribe, No. 5, Philadelphia.

Thirty-six Past Sachems were admitted:

The first Great Chiefs were:

Great Sachem, John Fry, No. 1.

Great Senior Sagamore, Wm. Beesley Davis, No. 4.

Great Junior Sagamore, Peter M. Statzel, No. 3.

Great Chief of Records, George W. Reichenbach, No. 2.

Great Keeper of Wampum, Christopher Kleins, No. 5.

The laws of the Great Council of Maryland were adopted with those alterations which were necessary. The councils were fixed for the third Tuesday of Cold, Plant, Buck and Traveling Moons.

The terms of Tribes were fixed at three moons, same as all others at this time.

The various Committees were appointed.

Second Session.

The next Council was kindled in Buck Moon, G. S. D. 358. A number of Past Sachems were admitted and the various committees reported.

A committee was appointed to prepare a funeral ceremony for the Tribes in the State.

The Chiefs for the Great Sun were elected:

Great Sachem, Wm. Beesley Davis, No. 4.

Great Senior Sagamore, Peter M. Statzel, No. 3.

Great Junior Sagamore, George M. Reichenbach, No. 2.

Great Prophet, James L. Delavou, No. 4.

Great Chief of Records, J. Harrison Thompson, No. 3.

Great Keeper of Wampum, Christopher Kleins, No. 5.

The various sub-Chiefs and committees were appointed, among which were four Braves.

During this great sun Christopher Wiestenberg, No. 5, and Andrew J. Baker, No. 7, were admitted.

Charters were granted to:

Mohegan Tribe, No. 6, Waynesboro.

Weccacoe Tribe, No. 7, Philadelphia.

Shawnese Tribe, No. 8, Philadelphia.

A law was enacted that only one Tribe should be instituted in a District and that was to be their hunting grounds.

The G. C. of R. was instructed to open up a correspondence with the Tribe of Red Men of Reading; this being the only branch of the Order of Red Men as instituted under the auspices of the Mother Tribe of Pennsylvania that was in existence.

Third Session.

The third great sun's council was held in Philadelphia, on the 17th sun, Cold Moon, G. S. D. 359.

The Great Chiefs were elected as follows:

Great Sachem, P. M. Statzell, No. 3.

Great Senior Sagamore, George W. Reichenbach, No. 2.

Great Junior Sagamore, James L. Delavou, No. 4.

Great Prophet, C. Wiestenberg, No. 5.

Great Chief of Records, J. Harrison Thompson, No. 3.

Great Keeper of Wampum, Christopher Kleins, No. 5.

A number of Past Sachems were admitted and the sub-Chiefs and committees appointed. Only a verbal statement as to the progress of the Order was made by the retiring Great Sachem.

Charters were granted to:

Tamany Tribe, No. 9, Philadelphia.

Delaware Tribe, No. 10, Philadelphia.

Osceola Tribe, No. 11, Columbia.

S'oasquehanick Tribe, No. 12, Harrisburg.

Mingo Tribe, No. 13, Phoenixville.

Mohawk Tribe, No. 14, Philadelphia.

All of them, except Nos. 11, 12 and 13 to work in the German language.

It was decided that all applications for a Charter should

give their names, age and occupation.

The regular quarterly councils were held during the great sun, and nothing of much importance transpired, except asking the G. C. U. S. to change their Charter, so as to read, meet in Pennsylvania instead of Philadelphia, and to change the law so that Great Chiefs could be elected for a great sun, instead of every six moons, also to create the Chieftancy of Assistant Chief of Records.

The change of the style of Regalia was reported by the Representatives to the Great Council of the United States.

At the last three moons council in Buck Moon, Charters were granted to:

Shackamaxon Tribe, No. 16, Philadelphia.

Chattahoochee Tribe, No. 17, Philadelphia.

Fourth Session.

The Great Council assembled in three moons session on the 9th sun, Buck Moon, G. S. D. 359.

P. G. S. Wm. Beesley Davis presiding.

The Great Sachem reported the organization of Shackamaxon Tribe, No. 16, and Chattahoochee Tribe, No. 17; the former working in the German language.

The Charters were granted.

A report was read from the G. C. U. S. that a change had been made in the Regalia, that instead of collars, the Sash and Apron was to be worn.

The Great Chiefs were elected as follows:

Great Sachem, George W. Reichenbach, No. 2.

Great Senior Sagamore, James L. Delavou, No. 4.

Great Junior Sagamore, Christian Weistenberg, No. 5.

Great Prophet, M. Sandgram, No. 7.

Great Chief of Records, J. Harrison Thompson, No. 3.

Great Keeper of Wampum, Christopher Kleins, No. 5.

There being so much excitement on account of the big fire, an adjournment was had without form, until the 8th run, setting of the sun, provided nothing occurred to prevent, but if no session was held then the members were to assemble on the 10th sun, at the 10th rising of the sun.

The members did not assemble until the 10th sun. P. G. S. Davis, acting as Great Sachem declared the election null and void, when another election was held, the same chiefs were elected, except the Great Junior Sagamore, P. S. Joseph Barton, No. 3, being elected in place of Christian Wiestenbergh, No. 5.

The Chiefs were then raised by G. I. Wm. Beesley Davis.

An appropriation of sixty fathoms was made to assist in defraying the expenses of the Representatives to the G. C. U. S.; the salary of the G. C. of R. was fixed at fifty fathoms per great sun.

The Great Sachem was directed to collect the effects of Mohegan Tribe, No. 6; they having virtually ceased to exist.

Fifth Session.

The three moons council was held on the 8th run, Traveling Moon, G. S. D. 359. Great Sachem George Reichenbach in his station.

Past Sachems were admitted, among them was George S. Ball, No. 2, and John C. Hodges, No. 20.

A communication was read from G. C. U. S., censuring the Great Council for certain acts, the same was referred to a committee, who reported that G. I. Wm. Beesley Davis had preferred them and that said charges were premature and unfounded. The charges were based on the grounds that pale faces had been admitted for two fathoms. Petitions were read and Charters granted to Pequod Tribe, No. 18, Cherokee Tribe, No. 19, and Paunee Tribe, No. 20, each of which had been instituted prior to the session.

Authority was given to the Great Sachem to appoint Deputies, whose duties were to install the Chiefs, receive the reports and percentage and communicate the password.

The G. C. of R. being absent, P. S. George S. Ball, No. 2, was appointed to act.

An adjourned session was held on the sleep of the 7th sun, Beaver Moon, for the purpose of hearing the report of the Finance Committee on the audit of the account of the G. C. of R. and G. K. of W.

The report showed much looseness, and culminated in charges against G. C. of R. Thompson and P. G. S. P. M. Stat-

zell. The case was thoroughly gone into and resulted in the expulsion of J. H. Thompson and the suspension of P. M. Statzell until he had paid the wampum claimed to be due to the Great Council.

An adjournment was had until the sleep of the 8th sun, Beaver Moon.

Sixth Session.

The semi-annual council was kindled in Hope House on the 14th sun, Cold Moon, G. S. D. 360, Philadelphia. Great Sachem George Reichenbach presiding.

The Great Sachem reported the institution of Montezuma Tribe, No. 21, to work in the German language. The Charter was granted. Permission was given to Cherokee Tribe to operate in the District of Spring Garden; the wigwam of the Tribe being located in the District of South Penn. Permission was given to P. S. Adolph Freund, No. 5, to print and sell Certificates of Membership, provided that the same shall be exposed only for sale. This proviso was made so that members purchasing them would not have the right to hang them in bar rooms.

An adjournment was then had until the sleep of the 15th sun in the Hall, northeast corner Second and Coates street. The station of G. C. of R. being vacant, George S. Ball, No. 2, was elected and installed.

It was decided that a brother could not be elected unless he was a member one great sun. It having been brought to the attention of the Great Council that a member had in front of his saloon an Indian with the words "Red Men's Beer Saloon," a resolution was adopted directing him to remove the same under a forfeiture of membership.

The new work of the Order was exemplified by P. S. Isachar Edwards, No. 8.

Seventh Session.

The Great Council assembled in quarterly session on the sleep of the 8th sun, Plant Moon, G. S. D. 360. Great Sachem George Reichenbach presiding.

The Great Sachem reported the collection of the effects of Mohegan Tribe, No. 6. that he had also for certain reasons taken the Charter of Metamora Tribe, No. 2.

An appeal was filed against the action of the Great Sachem by No. 2, setting forth the reasons why the Great Sachem had so acted.

First.—That they had adopted pale faces on the sleep of their election.

Second.—That they had gone outside of their jurisdiction.

Third.—That they had adopted pale faces after they had been rejected, the members having withdrawn the black twigs.

The matter was referred to a committee, who recommended a censure to the Tribe for the violation of the law and condemned the Great Sachem for being too hasty. They recommended that inasmuch as there appears to be a disposition upon the part of all towards a reconciliation that the Charter be returned.

The Great Sachem and Great Chief of Records were members of this Tribe and it is strange that the question did not arise as to their standing in the Great Council.

Membership. 1,742.

Eighth Session.

The annual session of the Great Council was held in Adelphia Hall, Sixth street, below Arch street, on the sleep of the 8th sun, Buck Moon, G. S. D. 360. Great Sachem George Reichenbach presiding.

The committee to have translated and printed the Ceremonies in the German language, made a report that they had attended to their duties, the same was accepted, the bill to be paid by the Great Council if the Great Council of the United States refused.

This action proves that the Great Council had authorized this to be done without the consent of the National Body.

An election of Great Chiefs was held:

Great Sachem, James L. Delavou, No. 4.

Great Senior Sagamore, Joseph Barton, No. 3.

Great Junior Sagamore, Christian Wiestenbergh, No. 5.

Great Prophet, John Batzig, No. 9.

Great Chief of Records, Lawrence Brown, No. 3.

Great Keeper of Wampum, Christopher Kleins, No. 5.

A committee was appointed to cause to be removed from public houses all Red Men's Diplomas.

Ninth Session.

In accordance with the laws the Great Council met in Franklin Hall, on the 14th sun, Traveling Moon, G. S. D. 360. G. S. James L. Delavou presiding.

A quorum not being present an adjournment was had until the sleep of the 15th sun in the wigwam of Chattahoochee Tribe, No. 17, northeast corner of Ninth and Spring Garden streets.

A petition was read and the Charter was granted for Eeshah-konee Tribe, No. 22, in Lancaster.

P. S. Batzig, No. 9, preferred charges against Pequod Tribe, No. 18, for their refusal to pay him the percentage. Percentage from several Tribes not having been received, it was found that they had paid the same over to P. S. John Batzig, No. 9, and he had neglected to pay the same over to the G. C. of R. He stated that he had retained it to pay for the translation and printing of the Ceremonies in the German language; this action was condemned by the Great Council and No. 18 exonerated.

Special Session.

In compliance with the law, G. S. James L. Delavou, called a special session on the sleep of the 20th sun, Beaver Moon, to take into consideration the insubordination of the members of some of the Tribes working in the German language.

It was stated that P. S. John Batzig, No. 9, was the ring-leader in the conspiracy to have these Tribes withdraw from the Order, that Tamany Tribe, No. 9, of which he was a member, had already done so, that a majority of the members of Pocahontas, No. 5, had voted to withdraw, that G. J. S. Wiestenbergh had taken charge of the Charter and effects of No. 5, and that seeds of dissensions had been sown in Nos. 10, 14, 16 and 21.

Charges were immediately preferred against P. S. John Batzig, No. 9, and after a speedy trial he was unanimously expelled from the Order.

The Great Chiefs, in conjunction with a committee, were instructed to demand the Charter and effects of those Tribes that had become insubordinate, and transfer them to those who continued true to the pledges of the Order.

The password of the term was changed and the Trustees directed to have the Seal of the Great Council altered so that it would read Improved Order of Red Men instead of the initials "I. O. R. M."

The insubordination resulted in the loss of Nos. 9 and 21, and a division in the ranks of Nos. 5, 10, 14 and 16.

P. S. Issachar Edwards, No. 8, was appointed G. C. of R. pro tem.

The Tribes and members of the Order who at this time withdrew with Metamora Tribe, No. 4, Maryland, became the nucleus of the Independent Order of Red Men, they designating their branches as Stamms and were successful in organizing their subordinate branches in several States of the Union.

Tenth Session.

The three moons council was held in the wigwam of Pocahontas Tribe, No. 5, on Fifth street, below Walnut, on the sleep of the 13th sun, Cold Moon, G. S. D. 361. Great Sachem James L. Delavou presiding.

There being wampum due the Great Council by Lenni Lenape Tribe, No. 3, a resolution was adopted that they be required to pay the same within nine moons under a forfeiture of Charter. The Great Sachem reported that Tecumseh Tribe, No. 1, had become extinct and that he had received their Charter and effects. On motion, permission was granted to Metamora Tribe, No. 2, to apply for "An Act of Incorporation," and other Tribes that might desire to have the same privilege.

A report was read from Pontiac Tribe, No. 15, that they were unable to continue their councils, and requested the privilege of retaining their Charter and books until Plant Moon, when they would be able to resume; the same was granted.

Eleventh Session.

The Great Sachem, James L. Delavou, called the Great Council to order in Second Street Hall, opposite Margaretta street, on the sleep of the 13th sun, Plant Moon, G. S. D. 361.

The Great Sachem reported that he had dispossessed Shackamaxon Tribe, No. 16, of their Charter, granted a dispensation to twenty-two of the loyal members, and after trial, expelled the disloyal ones. He also reported having granted a dispensation to institute Neshamany Tribe, No. 23, at Doylestown. For the first time the records were directed to be printed.

The next council was directed to be kindled in the City of Lancaster.

Twelfth Session.

The twelfth council was held in the City of Lancaster, in the wigwam of Eeshahkonee Tribe, No. 22, on the 13th Buck Moon, G. S. D. 361. Great Sachem James L. Delavou presiding.

G. S. S. Joseph Barton, No. 3, was granted a Certificate of Membership, and required to deposit the same within two seven suns. Lenni Lenape Tribe, No. 3, of which he was a member having neglected to forward their report and percentage, the Great Sachem was directed to collect the property of said Tribe.

The following Great Chiefs were elected:

Great Sachem, Joseph Barton, No. 3.

Great Senior Sagamore, Christian Wiestenbergh, No. 5.

Great Junior Sagamore, Charles A. Thompson, No. 17.

Great Prophet, Charles Wiestling, No. 12.

Great Chief of Records, Abram Gibbs, No. 2.

Great Keeper of Wampum, C. S. Kauffman, No. 11.

A resolution was adopted that the City of Harrisburg be selected as the place to hold the Annual Sessions of the Great Council, the other sessions at such place as the majority shall decide. Columbia was selected as the place to hold the next three moons' session.

Thirteenth Session.

Pursuant to a call issued by Great Sachem Joseph Barton, a council was held in the wigwam of Pocahontas Tribe, No. 5, on the sleep of the 12th sun, Traveling Moon, G. S. D. 361.

The following was read:

"To the Great Council of Pennsylvania, Imp. O. R. M. Chiefs and Brothers:

I am sorry to inform you that there is a misunderstanding in regard to our place of meeting. The G. C. of R. has called the meeting at Columbia, on the 14th sun, Traveling Moon. I wrote him and informed him that I had called a meeting in Philadelphia, as I see by the records of the G. C. of U. S. that we had no right to meet outside the City of Philadelphia.

I remain yours in F. F. and C.,

JOSEPH BARTON,
Great Sachem."

This was referred to a committee. The committee presented a report endorsing the action of the Great Sachem on the grounds that the call of the G. C. of R. to meet at Columbia was illegal, contrary to the laws of the G. C. U. S., and in conflict with the Charter, which designated that the sessions must be held in the City of Philadelphia. This report was unanimously adopted, and Brother Abram Gibbs was directed to return the property of the Great Council.

P. S. Lewis Kunitz, No. 5, was appointed G. C of R. pro tem.

The stations of Great Prophet, Great Chief of Records and Great Keeper of Wampum were declared vacant. An election was held and:

Lewis Kunitz, No. 5, for Great Prophet.

Issachar Edwards, No. 8, for Great Chief of Records.

Samuel J. Britton, No. 8, for Great Keeper of Wampum.

No reports from Nos. 2, 11, 12 and 22, said Tribes having filed theirs with G. C. of R. Abram Gibbs, No. 2. These Tribes held their session in Columbia on the 13th of Traveling Moon and adjourned for lack of a quorum.

After considerable correspondence and an interview upon the part of the Great Chiefs, who paid official visits to Nos. 2, 11, 12 and 22, the differences were amicably adjusted.

Fourteenth Session.

The council fire was kindled in the wigwam of Pocahontas Tribe, No. 5, by the Great Sachem Joseph Barton, on the sleep of the 12th sun, Cold Moon, G. S. D. 362.

The Great Sachem reported that Shackamaxon Tribe, No. 16, had surrendered their Charter, and the members had joined Mohawk Tribe, No. 14.

Nothing of importance took place.

Fifteenth Session.

In accordance with the rules, this session was held on the sleep of the 19th sun, Buck Moon, G. S. D. 362.

The three moons' session in Plant Moon was dispensed with.

The Great Sachem reported that peace and harmony prevailed throughout the jurisdiction and that he had instituted Oneida Tribe, No. 24, at Allentown.

The Great Chiefs elected were:

Great Sachem, Christian Wiestenberg, No. 5.

Great Senior Sagamore, Charles A. Thompson, No. 17.

Great Junior Sagamore, Andrew J. Baker, No. 7.

Great Prophet, Thomas J. Ziegenfuss, No. 19.

Great Chief of Records, Issacher Edwards, No. 8.

Great Keeper of Wampum, Samuel J. Britton, No. 8.

No reports from Nos. 2, 11 and 12.

An appropriation of 45 fathoms was made to defray the expenses of the Rep. to the G. C. U. S.

Sixteenth Session.

The council fire was kindled on the sleep of the 18th sun, Traveling Moon, G. S. D. 362. Great Sachem Christian Wiestenberg presiding.

The Great Sachem reported that Metamora Tribe, No. 2, and 22, had been reinstated and expected that the others would be during the interim.

On motion of P. S. Andrew J. Baker the 23rd sun, Flower Moon, G. S. D. 364, was selected as the sun to have a public demonstration of the Order in commemoration of the anniversary of the institution of the Great Council.

At the following council the committee reported adverse to the demonstration on the grounds that the Tribes would not assist the committee.

A committee that had been appointed to examine the printed records of the G. C. U. S. as to changes made in the general laws of the Order, stated that in the future Tribes under the jurisdiction of a Great Council would not be permitted to be represented in the G. C. of U. S. The Charter of the Great Council had been changed so that the annual session should be held in the City of Philadelphia, and the quarterly sessions, one of the three at such place as the Great Council might decide. The action of Great Sachem Barton in calling the session in Philadelphia instead of Columbia was endorsed. The committee also reported that the G. C. of U. S. had offered a premium of 500 fathoms for the best form of Degree Ceremonies.

Seventeenth Session.

This session was held in Philadelphia, Fifth street, below Walnut street, on the sleep of the 11th sun, Cold Moon, G. S. D. 363.

Great Sachem Wiestenberg reported the institution of the following Tribes:

Logan Tribe, No. 25, at Ephrata, Lancaster County.

Black Hawk Tribe, No. 26, at Philadelphia.

Mohegan Tribe, No. 27, at Philadelphia.

Permission was given to No. 7 to change their name from Weccacoe to that of Wyoming. The new Charters were received from G. C. U. S.

Eighteenth Session.

The eighteenth session was held on the sleep of the 19th sun, Plant Moon G. S. D. 363. Great Sachem Weistenberg presiding.

Six Past Sachems admitted.

The Great Sachem reported having relit the council fire of Mingo Tribe, No. 13, at Phoenixville.

That Osceola Tribe, No. 11, had become extinct. That he had received a petition for a Tribe at Williamsport. The Charter was granted. The name was to be Conestoga, No. 28.

Nineteenth Session.

The regular council was held on the sleep of the 19th sun, Buck Moon, G. S. D. 363. Great Sachem Weistenberg presiding.

The Great Sachem reported that he had reinstated Nos. 11 and 12, two of the Tribes that had refused to obey the mandate of the Great Sachem Jos. Barton, as to holding the session of the Great Council at Columbia. He reported the institution of Tuscarora Tribe, No. 29, at Chester, also Seminole Tribe, No. 30, at Germantown, and Cayugas Tribe, No. 31, at Gettysburg.

Great Chiefs were elected as follows:

Great Sachem, Charles A. Thompson, No. 17.

Great Senior Sagamore, Andrew J. Baker, No. 7.

Great Junior Sagamore, G. T. Zahm, No. 22.

Great Prophet, Charles Muhling, No. 5.

Great Keeper of Wampum, Samuel L. Britton, No. 8.

Great Chief of Records, Issachar Edwards, No. 8.

Charters were granted to Nos. 29, 30 and 31.

Amendments to the By-Laws were presented making only Past Sachems as eligible for Representatives.

Twentieth Session.

The regular three moons' session was held on the sleep of the 18th sun, Traveling Moon, G. S. D. 363.

The Great Sachem reported that Wyoming Tribe, No. 7, was defunct and had returned their Charter and books, and that

no member of said Tribe had the right to a seat in the Great Council; this ruling was sustained.

G. S. S. Baker, of No. 7, entered a protest against said action, which was referred to a committee. The committee reported that in their judgment the Great Sachem was correct and the Tribe was virtually defunct, but that the Sachem had illegally surrendered the Charter, and the great Council was not officially notified. The report was accepted, the action of the Great Sachem endorsed in one sense, but as to the ineligibility of G. S. S. Baker to a seat was reversed.

The Great Sachem reported the institution of Wissahickon Tribe, No. 32, Philadelphia. The law was changed so that none but Past Sachems were eligible for representatives.

Twenty-first Session.

The Great Council assembled in three moons' council on the sleep of the 17th sun, Cold Moon, G. S. D. 364. Great Sachem Thompson presiding.

The Great Sachem reported that he had returned the Charter and books of Wyoming Tribe, No. 7.

The Great Council resolved to hold its next session in the City of Lancaster.

Twenty-second Session.

This convocation was held in the City of Lancaster, on the 18th sun, Plant Moon, G. S. D. 364.

Nothing of any importance transpiring except action upon amendments to the laws.

A parade of the Order was had, which resulted in a large increase in the membership in that section of the reservation.

Twenty-third Session.

The annual session was held on the sleep of the 18th sun, Buck Moon, G. S. D. 364, in Philadelphia.

The Great Sachem reported that Mohegan Tribe, No. 27, had surrendered its Charter in Flower Moon, but that he had reorganized it again in Hot Moon.

The following Great Chiefs were elected:

Great Sachem, Andrew J. Baker, No. 7.

Great Senior Sagamore, G. T. Zahm, No. 22.

Great Junior Sagamore, G. G. Mayhew, No. 18.

Great Prophet, John Benkert, No. 5.

Great Chief of Records, Issachar Edwards, No. 8.

Great Keeper of Wampum, Samuel L. Britton, No. 8.

Remarks pertinent to the future prospects of the Order were delivered by the Great Sachem .

Twenty-fourth Session.

The council was held on the sleep of the 17th sun, Traveling Moon, G. S. D. 364. Great Sachem Baker presiding.

The Great Sachem reported that he had instituted Wingo-hocking Tribe, No. 33, Frankford, Philadelphia County, and Moscosco Tribe, No. 34, West Philadelphia.

The Committee on Superintendence, of which Morris H. Gorham, No. 17, was chairman, reported that many of the Tribes were guilty of creating unnecessary noise during the ceremony of initiation and subjected the candidates to uncouth and barbarous treatment, which was an innovation and not contemplated by the work of the Order, its intention being more of an impressive and elevating character.

This report was unanimously adopted.

Mingo Tribe, No. 13, was reported as being extinct.

Twenty-fifth Session.

The three moons' council was held on the sleep of the 16th sun, Cold Moon, G. S. D. 365, at the southeast corner Tenth and Filbert streets, Philadelphia.

The Great Sachem reported that he had collected the effects of Seminole Tribe, No. 30, and had reorganized it on the 9th sun, Cold Moon, G. S. D. 366.

Twenty-sixth Session.

The Great Council convened at 146 Walnut street, Philadelphia, on the sleep of the 16th sun, Plant Moon, G. S. D. 365. Great Sachem Baker presiding.

The Great Sachem reported the institution of Winnebago Tribe, No. 35, Altoona, Hiawatha Tribe, No. 36, Marble Hall.

Twenty-seventh Session.

The annual session was held on the sleep of the 16th sun, Buck Moon, G. S. D. 365, in Philadelphia. Great Sachem Baker presiding.

The Great Sachem presented his final report, in which he spoke of the prospects and the future prosperity of the Order.

The Great Chiefs elected:

Great Sachem, G. T. Zahm, No. 22.

Great Senior Sagamore, J. C. Hodges, No. 20.

Great Junior Sagamore, B. F. Shane, No. 27.

Great Prophet, Philip Lowery, No. 34.

Great Chief of Records, Issachar Edwards, No. 8.

Great Keeper of Wampum, Samuel L. Brinton, No. 8.

Twenty-eighth Session.

The three moons' council was held on the sleep of the 22nd sun, Traveling Moon, G. S. D. 365. Great Sachem Zahm presiding.

The Great Sachem reported that in accordance with the laws he had notified Delaware Tribe, No. 10, that they were in contempt in their refusal to reinstate a member as per mandate of the Great Council, and they were yet in a state of insubordination.

He also reported that he had received from members of Seminole Tribe, No. 30, a petition for a Charter to open a Degree Tribe, and as there was no law that a branch of the Order of this character could be organized, he would refer the subject to the Great Council.

The Great Council refused to grant the prayers of the petitioners, believing it to be injudicious.

Twenty-ninth Session.

The sixth moons' session was held on the sleep of the 26th sun, Cold Moon, G. S. D. 366, Philadelphia. G. S. S. Hodges presiding.

The Chieftancy of G. J. S. was declared vacant by reason of the Brother not being retained in good standing. P. S., J. W. Warwick. No. 8, was elected to fill the Chieftancy. Great Sachem Zahm reported that he had reorganized Soasquehanaick Tribe, No. 12, instituted Conewago Tribe, No. 37, York, Sagoyewatha Tribe, No. 38, Philadelphia, Chequesalungo Tribe, No. 39, Columbia, Oniska Tribe, No. 40, East Berlin, Adams County, Seneca Tribe, No. 41, Pottsville, Schuylkill County.

Thirtieth Session.

The great sun's council was kindled on the sleep of the 22nd sun, Buck Moon, G. S. D. 366. Great Sachem G. T. Zahm presiding.

The Great Sachem reported the institution of Iroquois Tribe, No. 42, Mifflintown, that he had visited 16 Tribes and had been absent from home 42 suns. He had also received a communication that was represented to have emanated from a meeting of the Past Sachems of a majority of the Tribes, stating that it was necessary that reform should be had in the management of the affairs of the Great Council. He was compelled to condemn the same, believing that it was injurious to the Order and that a proper carrying out of the laws would remedy all evils that were supposed to exist.

The following Great Chiefs were elected:

Great Sachem. J. C. Hodges, No. 20.

Great Senior Sagamore, E. F. Stewart, No. 27.

Great Junior Sagamore, Joseph Myers, No. 18.

Great Prophet, Robert D. Sutherland, No. 4.

Great Chief of Records, Morris H. Gorham, No. 17.

Great Keeper of Wampum, Samuel L. Britton. No. 8.

A petition, signed by a hundred and fifty-three persons, was received for a Tribe to be located in Philadelphia, to be known as Narragansett Tribe, No. 43. The Charter was granted. The Great Council accepted an invitation to participate in a parade

of the Order to be held in Lancaster on the 21st of Traveling Moon. They also agreed to hold the next session in Lancaster.

Special Session.

Pursuant to a call issued by Great Sachem Hodges, a special session was held in Philadelphia, on the sleep of the 13th sun, Traveling Moon, G. S. D. 366, for the purpose of complying with the mandates of the Great Council of United States. A communication was read from John L. Boker, G. C. of R., notifying the Great Council that P. S., J. W. Warwick, No. 8, had filed an appeal from the action of the Great Council of Pennsylvania, wherein they had declared that Past Sachem E. F. Stewart, of No. 27, had not been elected G. S. S., that the appeal had been sustained and the election declared null and void as Past Sachems present have been debarred from voting. Resolutions were presented entering a protest against the action of the Great Council of the United States on the grounds that P. S. Stewart was legally elected. He having received fifty-nine votes and Brother Warwick fifty-eight votes, and all brothers had an opportunity to vote. Great Sachem Hodges declared the resolutions not in order, an appeal was taken which was not entertained by the Great Sachem on the grounds that the language expressed was of an insubordinate character.

The session was of exciting character. The ayes and nays being called upon every proposition. By a vote of 42 ayes to 21 nays nominations were declared open for G. S. S.

P. S., E. F. Stewart, No. 27, was nominated by P. S. Johnson, No. 7. A motion was made, but not entertained, that the protests be printed in black letters; at the fourth run, rising of the sun, an adjournment was had.

Thirty-first Session.

The thirty-first session was held in the City of Lancaster, on the sleep of the 20th sun, Traveling Moon, G. S. D. 366. Great Sachem Hodges presiding. A recess was declared for the purpose of witnessing the adoption of a pale face by Eeshah-

konee Tribe, No. 22. The Great Sachem reported having instituted Narragansett Tribe, No. 43, and that Conestoga Tribe, No. 28, had become extinct. The Great Council recommended that the members subscribe for a paper published in Lancaster, known as "The Conestoga Chief." A Certificate of Membership published by P. S. Scanlin, No. 32, was endorsed. The Great Council ruled that Great Sachem Hodges as he had signed an appeal which had just been read by P. S., J. W. Warwick, No. 8, as to his right to hold the Chieftancy of G. S. S., was not competent to preside while the appeal was under consideration.

P. G. S. Baker, No. 7, assumed the station and after considerable debate the appeal was not sustained. An election was held for G. S. S. and P. S., J. W. Warwick, No. 8, was elected.

A protest against this action was read, in which the protestants affirm that many of the Past Sachems had left for their homes, and it was not a fair expression of opinion.

The Great Sachem refused to allow the protest to be entered on the records.

Thirty-second Session.

The Great Council assembled in three moons' session in Philadelphia, on the sleep of the 20th sun, Cold Moon, G. S. D. 367, Great Sachem Hodges presiding.

The Great Sachem reported having instituted Red Jacket Tribe, No. 44, at Lancaster.

A petition signed by ninety-three Past Sachems against the election of J. W. Warwick, No. 8, as Great Senior Sagamore, was declared out of order. An appeal was taken and the ruling of the Great Sachem reversed by a vote of yeas 27, nays 52. The Great Chief of Records having stricken off the name of J. W. Warwick as G. S. S. A lengthy debate ensued. A vote by Tribes was taken on a motion to endorse the action of the G. C. of R., and it was decided in the affirmative, yeas 11, nays 2. Five Tribes declining to vote on the grounds that the proceedings were illegal.

P. S. Warwick presented a protest against the action of the Great Council in voting him out of office.

Pontiac Tribe, No. 15, was declared reorganized. G. I.

D. W. Carter, of Delaware, being present was invited to preside. The subject of G. J. S., which had taken up considerable time of the session, was, on motion, referred to the Great Incohonee for a decision, which, as soon as received by the G. C. of R., was to be promulgated to the Tribes in the jurisdiction.

Special Session.

Pursuant to a call issued, a special session was held at Ninth and Spring Garden streets, Philadelphia, on the sleep of the 25th sun, Worm Moon, G. S. D. 367. G. S. Hodges presiding.

The call was read, it containing the rule of the Great Incohonee, in which he decided that the election of P. S. J. W. Warwick, No. 8, at Lancaster, was legal, and that the action of the Great Council in Cold Moon was illegal, and that J. W. Warwick was the G. J. S.

Past Sachem E. F. Stewart, No. 27, and Past Sachem J. W. Warwick, No. 8, were placed in nomination for G. S. S. contrary to the ruling of the Great Sachem and the Tribes were directed to hold an election for G. S. S. on the second council sleep in Plant Moon. The returns to be submitted to the Great Sachem.

Thirty-third Session.

The Great Council assembled in Paunee's wigwam, on the 21st sleep of Plant Moon, G. S. D. 367. Great Sachem Hodges presiding.

The Great Sachem refused to hand over the election returns. Petitions were read against an election being held as there was no vacancy. The G. I. having ruled that P. S. Warwick was the G. S. S.

After criminations and recriminations pro and con, the whole subject was referred to a committee.

The committee never made a report and the subject-matter was never again resurrected. Nominations of Chiefs were made, a law having been enacted to hold the election in the Tribes as it is at present.

Thirty-fourth Session.

The annual session was held at Tenth and Vine streets, Philadelphia, on the sleep of the 21st sun, Buck Moon, G. S. D. 367. Great Sachem Hodges presiding.

Under the law a committee was appointed to open and count the votes for Great Chiefs, who reported that Joseph Myers, No. 18, was elected Great Sachem.

E. F. Stewart, No. 27, was elected Great Senior Sagamore.

M. Londenberger, No. 10, was elected Great Senior Sagamore.

Wm. B. Eckert, No. 8, was elected Great Prophet.

Morris H. Gorham, No. 17, was elected Great C. of Records.

Lewis C. Pierce, No. 4, was elected Great K. of Wampum.

A resolution was adopted instructing the representatives to the Great Council of the U. S., to use their best endeavors to have the expenses of said body reduced.

Thirty-fifth Session.

The three moons' council was held on the sleep of the 20th sun, Traveling Moon, G. S. D. 367. Great Sachem Myers presiding.

The Great Sachem reported that he had officially visited Shawnese Tribe, No. 8, to install their Chiefs, and was treated with disrespect, the elective chiefs retiring to avoid being installed. The representatives to the G. C. U. S. reported that no action had been taken by the body on the decision of the Great Incohonee as to J. W. Warwick being the G. S. S. elect. They also stated that they had received mileage for the first time in the history of said body.

Thirty-sixth Session.

The three moons' session was held in Paunees wigwam, on the sleep of the 19th sun, Cold Moon, G. S. D. 368. Great Sachem Myers presiding.

The Great Sachem reported having instituted:

Miantonomo Tribe, No. 45, Philadelphia.

Pottowottomie Tribe, No. 46, Philadelphia.

Uppowoc Tribe, No. 47, West Chester.

Powhatton Tribe, No. 48, Philadelphia.

The Finance Committee reported that the finances had so improved that the body was in a position to pay off a portion of the loan from the Tribes. The representatives to the G. C. U. S. were instructed to present and advocate a change in the laws so that the terms of the Chiefs of the Tribes would be six moons instead of three moons.

Thirty-seventh Session.

The regular three moons' session was held on the sleep of the 20th sun, Plant Moon, G. S. D. 368. Great Sachem Myers presiding.

P. S. Wm. B. Eckert, was acknowledged as coming from No. 49, he having withdrawn from No. 8, for the purpose of assisting in the formation of Coaquanock Tribe, No. 49.

The Great Sachem reported that he had officially visited all the Tribes in Philadelphia County and vicinity. Charges were read against Mohegan Tribe, No. 27, for admitting pale faces for a less sum than laid down in the laws, the same was sustained, but no penalty inflicted, only advised to carry out the laws.

Nominations of Chiefs were made.

The Finance Committee reported that all the indebtedness of the Great Council had been liquidated.

Thirty-eighth Session.

The annual session was held on the sleep of the 20th sun, Buck Moon, G. S. D. 368. Great Sachem Myers presiding.

The Sachem reported that the Order had steadily increased and that harmony and prosperity existed throughout the jurisdiction.

The return of votes show that the following Chiefs were elected:

Great Sachem, E. F. Stewart, No. 27.

Great Senior Sagamore, Wm. B. Eckert, No. 49.

Great Junior Sagamore, Richard Finch, No. 19.

Great Prophet, Thomas Binker, No. 38.

Great Chief of Records, Morris H. Gorham, No. 17.

Great Keeper of Wampum, Lewis C. Pierce, No. 4.

A new constitution for Tribes was adopted.

Ten fathoms was appropriated to each of the representatives to the G. C. U. S. to assist in defraying their expenses. The law as to D. G. S. collecting the report and percentage and communicating the pass word was changed so that the same should be transmitted to the G. C. of R., who on receipt would mail the three moons' password.

The number of Past Sachems voting at the election was 260.

The Great Sachem reported the institution of Coaquanock Tribe, No. 49.

Thirty-ninth Session.

The Great Council assembled on the sleep of the 19th sun, Traveling Moon, G. S. D. 368. Great Sachem Stewart presiding.

The Great Sachem reported the institution of Miquon Tribe, No. 50, Philadelphia.

Permission was granted to Seminole Tribe, No. 30, to have a parade of the Order on or about the 25th sun, Traveling Moon.

Laws were adopted fixing the terms of Tribes at six moons instead of three moons, and the session of the Great Council twice a great sun, the annual in Buck Moon, and the semi-annual in Cold Moon.

The representatives to the G. C. U. S. presented a most interesting report. That P. G. S. Andrew J. Baker, of our jurisdiction, had been elected Great Incohonee and that a new ritual for the degrees had been adopted, the same having been written by Morris H. Gorham, of our State. It was also pleasing to note that Pennsylvania was first as to numerical strength, both as to Tribes and membership.

Fortieth Session.

The semi-annual session was held in Philadelphia, on the sleep of the 18th sun, Cold Moon, G. S. D. 369. Great Sachem Stewart presiding.

The Great Sachem reported the institution of Chippewa Tribe, No. 51, Philadelphia. An appeal was read from Shawnese Tribe, No. 8, from the action of the Great Sachem in his refusal to grant them a dispensation to rebalot for a candidate. The Great Council dismissed the appeal. P. S. Chas. C. Conley, No. 51, presented a preamble and resolution as to the propriety of having a parade of the Order in Flower Moon. The same was approved and the representatives present instructed to bring it to the attention of their Tribes.

Nothing came out of it, as there was no disposition upon the part of the Tribes to give any demonstration.

Forty-first Session.

The annual session was held on the sleep of the 18th sun, Buck Moon, G. S. D. 369. Great Sachem Stewart presiding.

The Great Sachem reported the establishment of Lenni Lenape Degree Council, No. 1, Philadelphia. The object of the Council was to have a proper rendition of the Degree Ceremonies. He had appointed G. I. Baker and G. C. of R. Gorham to give instructions to the Tribes as regards the new degree ceremonies. These brothers reported that they had visited every Tribe in the jurisdiction and faithfully carried out the duties assigned to them.

During the term the Great Sachem reported having instituted

Commanche Tribe, No. 52, Philadelphia.

Washita Tribe, No. 53, Conshohocken.

Tecumseh D. C., No. 2, Philadelphia.

He reported that Hiawatha Tribe, No. 36, had become extinct. That he had visited Mohawk Tribe, No. 14, and discovered that a conspiracy was on foot to turn the Tribe over to the Independent Order. Prompt measures were taken, the conspirators expelled and the Tribe retained under the jurisdiction of the Great Council.

The following Great Chiefs were reported as having been elected:

Great Sachem, Wm. B. Eckert, No. 49.

Great Senior Sagamore, Richard Finch, No. 19.

Great Junior Sagamore, Jeremiah Karcher, No. 43.

Great Prophet, Samuel Bingham, No. 17.

Great Chief of Records, Morris H. Gorham, No. 17.

Great Keeper of Wampum, Lewis C. Pierce, No. 4.

It was agreed to have a public parade of the Order on the 23rd sun, Flower Moon, G. S. D. 376, to celebrate the 12th anniversary of the institution of the Great Council.

Forty-second Session.

The first semi-annual session of the Great Council, was held at the southeast corner of Tenth and Vine streets, Philadelphia, on the sleep of the 16th sun, Cold Moon, G. S. D. 370. Great Sachem Eckert presiding.

The Great Sachem reported that Shawnese Tribe, No. 8, had refused to reinstate a member and all official communications were returned. The Tribe agreed, after an official visit, to receive the communication but refused to comply with the decision of the Great Council and reinstate the Brother. He reported the institution of Wyandotte Tribe, No. 54, Oxford.

Tucwan Tribe, No. 55, of Fairfield.

The Committee on parade, reported that all arrangements had been made for the coming parade. A communication was read from Shawnese Tribe, No. 8, requesting the Great Council to rescind their action in the appeal of Brother Thomas Curran.

The Committee on Great Sachems reported more especially that part referring to Shawnese Tribe, No. 8; condemned the action of No. 8, as they had committed a grave error and was setting themselves in direct opposition to the law. The case was finally disposed of at this session by a Tribal vote of 14 yeas to 6 nays, in which the Great Council decided that Shawnese Tribe, No. 8, must obey the mandate of the Great Council.

To the G. G. of F. was assigned the duty of delivering all proceeding and official documents to the Tribes in Philadelphia County.

Special Session.

A special session was held in wigwam of Mohegan Tribe, No. 27, northwest corner Eighth and Spring Garden streets, on the sleep of the 23rd sun, Worm Moon, G. S. D. 370. Great Sachem Eckert presiding.

The session was called to take into consideration the charges against Shawnese Tribe, No. 8, upon the grounds:

First.—Improper conduct and insubordination in their refusal to obey the commands of the Great Sachem.

Second.—With improper conduct and sending under seal a circular to the Tribes in this jurisdiction designed to subvert the authority of the Great Council.

The matter was referred to a committee.

The authority of the Great Sachem was questioned in the premises and he was sustained. Yeas 32, and nays 24.

P. G. I. Andrew J. Baker, No. 7, J. M. Westheffer, No. 22, and Augus Cameron, No. 50, were appointed by the G. S. during the interim as per instructions to procure an act of incorporation from the State Legislature.

An adjournment was had until the sleep of the 4th, Flower Moon, at which time charges were preferred by the Great Sachem against Tuscarora Tribe, No. 29, for improper conduct in having communications with Shawnese Tribe, No. 8.

The Committee on Act of Incorporation reported having obtained the same. The Committee on Charges against Shawnese Tribe, No. 8, reported the following:

“Resolved, That the Charter of Shawnese Tribe, No. 8, be annulled and the same is hereby declared taken away and as null and void and of no effect, and the Great Sachem is hereby instructed to collect at once the Charter and other effects of the Tribe.”

A vote by Tribes was demanded and resulted in yeas 21, and nays 2, and the resolution was adopted. (The Act of Incorporation bears date May 1st, 1861. Copy issued June 11th, 1861).

Forty-third Session.

The annual session of the Great Council was held in Phila-

delphia, on the sleep of the 17th sun, Buck Moon, G. S. D. 370. Great Sachem Wm. B. Eckert presiding.

The Great Sachem reported the dissolution of Pottowottamie Tribe, No. 46. The same was illegal as the members had divided the funds and disposed of the costumes, in consequence of which he issued a new pass word. He also statetd that Shawnese Tribe, No. 8, had refused to surrender the Charter and effects.

On the third of Plant Moon he had instituted Pocahontas Degree Council, No. 3, in Philadelphia.

The Committee on Charges against Tuscarora Tribe, No. 29, reported the disapproval of the action of the Tribe, but suggested that on account of the good feeling expressed by the members of No. 29 toward the Great Council that no further action be taken. This was unanimously agreed to.

The following Chiefs were declared elected:

Great Sachem, Richard Finch, No. 19.

Great Senior Sagamore, Jeremiah Karcher, No. 43.

Great Prophet, Wm. C. Rice, No. 48.

Great Chief of Records, Morris H. Gorham, No. 48.

Great Keeper of Wampum, Lewis C. Pierce, No. 4.

There being no election for G. J. S. the same was held in the Great Council, and Samuel Bingham, No. 17, was elected.

Forty-fourth Session.

The regular six moons' session was held in Broadway Hall, southeast corner Broad and Spring Garden streets, Philadelphia, on the sleep of the 22nd sun, Cold Moon, G. S. D. 371. Great Sachem Richard Finch presiding.

The Great Sachem's report contains nothing of importance.

The representatives to the G. C. of U. S., reported that on account of the Civil War, then in progress, no meeting of said body was held.

The Finance Committee reported that the receipts were not sufficient to pay the current expenses.

Forty-fifth Session.

The annual session of the Great Council was held in Philadelphia, at the southeast corner of Broad and Spring Garden streets, on the sleep of the 16th sun. Buck Moon, G. S. D. 371, Great Sachem Finch presiding.

The Great Sachem reported the institution of Wyalusing Tribe, No. 56, Falls, Philadelphia County.

He also reported that Paunee Tribe, No. 20, had become extinct, and that he failed to secure the effects of Nos. 8 and 45.

The following Chiefs were elected:

Great Sachem, Jeremiah Karcher, No. 43.

Great Senior Sagamore, Angus Cameron, No. 50.

Great Junior Sagamore, Wm. C. Rice, No. 48.

Great Prophet, Henry C. Baldwin, No. 47.

Great Chief of Records, Morris H. Gorham, No. 17.

Great Keeper of Wampum, Lewis C. Pierce, No. 4.

The effects of Logan Tribe, No. 25, was reported as being surrendered. The percentage from Tribes was raised to six inches.

Forty-sixth Session.

The six moons' session was held at the northwest corner Fourth and Walnut streets, Philadelphia, on the sleep of the 21st sun, Cold Moon, G. S. D. 372, G. S. S. Cameron presiding.

The G. S. S. reported that Great Sachem Karcher had immediately after his installation entered the service of the United States and he assumed the Chieftancy.

The Great Council decided that benefits were not intended for Brothers disabled while employed in the army and navy in time of war. The representative to the G. C. U. S. reported no session of said body on account of an invasion into Maryland by the Confederates.

A form of a pledge was adopted to be taken by those who were members of the Tribe, whose Charter had been declared forfeited by reason of insubordination.

Forty-seventh Session.

The annual session was held in Mechanics Hall, Fourth and George streets, Philadelphia, on the sleep of the 22nd sun, Buck Moon, G. S. D. 372: G. S. S. Cameron presiding.

The acting Great Sachem reported that Great Sachem Karcher had been mortally wounded at the battle of Gettysburg.

Nothing of vital importance was contained in the report of G. S. S., except that Black Hawk Tribe, No. 26, was reported as having surrendered its charter.

The following Great Chiefs were elected:

Great Sachem, Angus Cameron, No. 50.

Great Senior Sagamore, Wm. C. Rice, No. 48.

Great Junior Sagamore, John M. Larkin, No. 29.

Great Prophet, Hananiah Walker, No. 49.

Great Chief of Records, Morris H. Gorham, No. 17.

Great Keeper of Wampum, Lewis C. Pierce, No. 4.

A communication was read from ten members of the late Shawnese Tribe, No. 8, praying that the Great Council restore the Charter. The prayers of the petitioners were granted.

Forty-eighth Session.

The six moons' council was held at the northwest corner Fourth and Walnut streets, on the sleep of the 20th sun, Cold Moon, G. S. D. 373. Great Sachem Cameron presiding.

The Great Sachem, in his long talk, spoke upon the conditions of the war, which had a bad effect upon the prosperity and progree of the Order. He reported the relighting of the council brand of Shawnese Tribe, No. 8, on the 25th of Buck Moon, G. S. D. 372, also that Oneida Tribe, No. 24, and Tucwan Tribe, No. 55, had ceased to exist; that the visitations of the Great Chiefs was productive of much good. That the G. C. of U. S. would convene in Philadelphia in Corn Moon next.

The representatives to the G. C. U. S. reported that a thorough revision of the degree ceremonies had been made.

On motion of G. C. of R. directed to have Vol. 1, of the records reprinted.

P. G. S. Baker, Eckert and Finch and P. S. Haas and Gorham and G. S. Cameron were appointed as a committee to make arrangements for a reception to the G. C. U. S.

Forty-ninth Session.

The Great Council assembled in great sun's council at the northwest corner Fourth and Walnut streets, Philadelphia, on the sleep of the 19th sun, Buck Moon, G. S. D. 373. Great Sachem Cameron presiding.

The Great Sachem's long talk was lengthy and referred to the increased membership; the public excitement caused by an invasion of the Confederates which menaced the Federal Capitol. Also of the institution of Allegheny Tribe, No. 57, in Allegheny City, and the reorganization of Black Hawk Tribe, No. 26.

The following Great Chiefs were elected:

Great Sachem, Morris H. Gorham, No. 17.

Great Senior Sagamore, Samuel Weaver, No. 31.

Great Junior Sagamore, John F. Madeira, No. 4.

Great Prophet, E. F. Stewart, No. 27.

Great Chief of Records, Andrew J. Baker, No. 7.

Great Keeper of Wampum, Lewis C. Pierce, No. 4.

G. Sachem Cameron, No. 50, presented rules to govern trials and appeals, which became the foundation of the present laws on said subjects.

Fiftieth Session.

The six moons' council was held at Tenth and Filbert streets, Philadelphia, on the 17th of Cold Moon, G. S. D. 374. Great Sachem Gorham presiding.

The long talk of the Great Sachem referred to the Order in general and particularly as to the good that could be accomplished by a proper rendition of the degrees.

Allequippa Tribe, No. 58. Pittsburg, was instituted.

Lenni Lenape D. C., No. 1, had surrendered its Charter.

The Committee on Reception to the G. C. U. S. reported that the cost was \$148.79.

The representatives reported that P. G. S. Angus Cameron had been elected Great Incohonee.

P. G. S. Joseph Barton, formerly of No. 3, was transferred to No. 7.

Special Session.

On the sleep of the third sun, Flower Moon, G. S. D. 374, a special council was held in Philadelphia, to take action upon the death of Abraham Lincoln, President of the Nation.

A committee consisting of Angus Cameron, No. 50, Abram Gibbs, No. 2, F. C. Knipe No. 18, Richard Clifton No. 52, J. W. Wilson, No. 56, presented a series of resolutions upon the matter, copies of which were directed to be mailed to each branch of the Order in the State, also the Historical Society of Pennsylvania. Councils were also held in Lancaster, York, Gettysburg, Mifflinton, Altoona and Allegheny City for the admission of Past Sachems.

Fifty-first Session.

The six moons' council was held in Philadelphia on the sleep of the 18th sun, Buck Moon, G. S. D. 374. Great Sachem Gorham presiding.

Tecumseh D. C., No. 2, was reported as extinct. Lenni Lenape, D. C., No. 1, reorganized on the 28th Snow Moon as a beneficial branch. The Great Sachem, in his long talk, condemned the introduction of agents foreign to the purposes of the ritual, the same calculating to offend the sensibilities of the initiate, and in some instances was compelled to rebuke the members and officially interpose his authority.

Great Chiefs elected:

Great Sachem, Samuel Weaver, No. 31.

Great Senior Sagamore, John F. Madeira, No. 4.

Great Junior Sagamore, M. J. Weaver, No. 22.

Great Prophet, Joseph Myers, No. 18.

Great Chief of Records, Andrew J. Baker, No. 7.

Great Keeper of Wampum, Lewis C. Pierce, No. 4.

Fifty-second Session.

At Philadelphia, on the 12th of Cold Moon, G. S. D. 375. Great Sachem Weaver presiding.

The Great Sachem reported the institution of Otsego Tribe, No. 59, Mt. Joy, Lancaster County, Kickenapawling Tribe, No.

60, Johnstown (German). Wyandotte Tribe, No. 54, reorganized.

An address upon the rise and progress of the Order, by P. G. S. Morris H. Gorham, was approved and directed to be printed and the premium of twenty fathoms granted him.

A change in the date from the Jewish era was reported by the Reps. to the G. C. U. S.

The G. C. of R. reported having rented an office for the Great Council. This office was located on Seventh street, below Arch street, and was the first that could be called a home.

Great Chiefs elected:

Great Sachem, John F. Madeira, No. 4.

Great Senior Sagamore, M. J. Weaver, No. 22.

Great Junior Sagamore, Frank C. Knipe, No. 18.

Great Prophet, Morris H. Gorham, No. 17.

Great Chief of Records, Andrew J. Baker, No. 7.

Great Keeper of Wampum, Lewis C. Pierce, No. 4.

The law as to term of representatives having been changed by the G. C. U. S., lots were drawn as to who shall serve for two great suns.

A Charter was granted to Algonquin D. C., No. 3, York.

The Committee on Law and Usage, reported adverse to "honorary membership," and in favor of not allowing a visiting Brother to visit again, who was guilty of divulging what took place in the Tribe visited. Documents to be dated from the Discovery of America the year 1492 to be G. S. D. 1, to commence on the first of Cold Moon.

Mileage for the second time was paid by the G. C. U. S.

A petition for Paxtang Tribe, No. 61, to be located at Harrisburg, was received and Charter granted. A new code of laws were adopted.

Fifty-third Council.

The Great Council assembled at Fourth and Walnut streets, Philadelphia, on the 17th Buck moon, G. S. D. 375. Great Sachem Madeira presiding.

Great Sachem reported the institution of Cornplanter Tribe, No. 61 (German), Harrisburg, the name being changed from Paxtang.

Beaver Tribe, No. 62, Norristown.

Wawatan Tribe, No. 63, Roxborough.

Wingohocking Tribe, No. 33, Philadelphia, reorganized.

He also reported the dedication of No. 37's wigwam and presented a suggestion against electioneering circulars.

Six hundred fathoms was invested.

Beaver Tribe, No. 62, having been named after an individual member of the Order, it was resolved that in the future that no Charter would be granted to a Tribe named after a living person.

Fifty-fourth Session.

At Philadelphia, on the sleep of the 15th sun, Cold Moon, G. S. D. 376, the council fire was kindled by G. S. Madeira.

Great Sachem reported having instituted Algonquin D. C., No. 2. Also:

Ottawa Tribe, No. 64 (German); Pittsburg.

Kischacaquillas, No. 65, Conestoga, Lancaster County.

Kiskiminitas, No. 66, Johnstown.

York was selected to hold the next council.

The records were directed to be printed in the German language.

Fifty-fifth Council.

The great sun's council was held in York, on the 16th Buck Moon, G. S. D. 376. G. S. Madeira presiding.

The Great Sachem reported the institution of Arrapahoe Tribe, No. 68, Huntingdon, Penobscot Tribe, No. 70, Philadelphia, Shohomokin Tribe, No. 69, Sunbury, Mattawana, No. 71, McVeytown, Pocahontas D. C., No. 3 (German), Philadelphia. Reorganized Conestoga Tribe, No. 28, Williamsport.

The Great Chiefs elected:

Great Sachem, M. J. Weaver, No. 22.

Great Senior Sagamore, Frank C. Knipe, No. 18.

Great Junior Sagamore, Charles C. Conley, No. 51.

Great Prophet, John F. Madeira, No. 4.

Great Chief of Records, Morris H. Gorham, No. 17.

Great Keeper of Wampum, Lewis C. Pierce, No. 4.

A dispute arose as to the election of G. C. of R.; the voting being reported: Gorham, 201; Baker, 198. The vote of Cayuga Tribe, No. 31, it was said as having been destroyed, no evidence being given. The report of the committee was approved.

Fifty-sixth Council.

At Philadelphia, on the 21st Cold Moon, G. S. D. 377. Great Sachem Weaver presiding.

Great Sachem reported having instituted:

Tonnaluka Tribe, No. 72, Irwin's Station.

Idaho Tribe, No. 73, Philadelphia.

Juniata Tribe, No. 74, Reading.

Wenonah Tribe, No. 75, Pottstown.

Nevada Tribe, No. 76, Philadelphia.

Mahoning Tribe, No. 77, Danville.

Conewago Tribe, No. 78 (German), York.

Minnewa Tribe, No. 79, Philadelphia.

These eight Tribes had a membership of 408 at the time of their institution.

Petitions were read for Tribes at Newton Hamilton, Media, Cressona and Coatesville. Charters were granted.

On a proposition submitted by G. J. S. Conley, a committee was appointed to inquire into the feasibility of building a hall, also to ascertain what Tribes would subscribe for stock.

Fire hundred fathoms was invested.

The expenses of entertaining the G. C. U. S. was reported as being 216 fathoms, 80 inches. It was decided, after considerable debate, that any candidate electioneering, would be disqualified from holding a chieftancy.

Tamany's day the 12th Flower Moon was recommended as one for observance by the Tribes.

Fifty-seventh Session.

The Great Council assembled in great sun's council in Philadelphia, Fourth and Walnut streets, on the 21st Buck Moon, G. S. D., 377. G. S. Weaver presiding.

The Great Sachem reported the institution of :

Swatora Tribe, No. 80, Newton Hamilton.

Tonawonda Tribe, No. 81. Media.

Miami Tribe, No. 82, Cressona.

Onondago Tribe, No. 83, Coatesville.

Saranac Tribe, No. 84, Easton.

Tamany Tribe, No. 85 (German), Altoona.

Lenni Tribe, No. 86, Lima, Delaware County.

Sioux Tribe. No. 87, Philadelphia.

Kittatiny Tribe, No. 88, Marysville, Perry County.

He also reported that the Tribes in Lancaster had by a parade of the Order celebrated Tamany's day.

Great Chief's elected:

Great Sachem, Frank C. Knipe, No. 18.

Great Senior Sagamore, Charles C. Conley, No. 51.

Great Junior Sagamore, Adam Shuh, No. 44.

Great Prophet, M. J. Weaver, No. 22.

Great Chief of Records, Andrew J. Baker, No. 7.

Great Keeper of Wampum, Lewis C. Pierce, No. 4.

A request was received to change No. 78 from working in German to the English language, also a protest against the same. the matter was referred to the Committee on Law and Usage, who reported adverse to it. The subject was referred to the Great Chiefs.

P. G. S. Eckert proceeded to raise the Great Chiefs, when a protest was read against the raising of M. J. Weaver as Great Prophet, on the grounds that inasmuch as the laws were changed so that none were eligible except a P. G. S., and the Brother would not be one until his successor as Great Sachem was raised.

G. I. Joshua Maris being present, was asked to make a ruling upon the law. He decided that the Brother was eligible.

A badge for representative was adopted. A committee of thirteen was appointed to make arrangements to celebrate Tamany's day on the 12th Flower Moon, G. S. D. 378.

Harrisburg was selected as the place to hold the great sun's council.

Fifty-eighth Council.

Held at Fourth and Walnut streets, Philadelphia, on the 19th Cold Moon, G. S. D. 378. Great Sachem Knipe presiding.

Great Incohonee James A. Parsons was introduced.

The Great Sachem reported that the Order was in a prosperous condition and that peace and harmony prevailed. He had also instituted:

Wonepewink Tribe, No. 89, Shrewsbury, York County.

Kickapoo Tribe, No. 90, Gordon, Schuylkill County.

Octoraro Tribe, No. 91, Harrisburg.

Wopwollopen Tribe, No. 92, Berwick.

The subject of No. 78 to work in the English language necessitated the Great Chiefs to visit York, and after a free interchange upon the subject, it was amicably settled by the withdrawal of the English-speaking members and the institution of:

Conewingo Tribe, No. 93.

Honayawas Tribe, No. 94, Bloomsburg.

Otzinachson Tribe, No. 95, Lock Haven.

Juskakaka Tribe, No. 96, Duncannon.

Also the reorganization of Tecumseh Tribe, No. 1. He recommended that representatives of the G. C. U. S. advocate a change in the law, so that said body would meet once in two great suns. That the apron be dispensed with as a portion of the regalia.

The Reps. to G. C. U. S. reported a number of decisions made by said body.

First.—That the calendar being a part of the private work, should not be exposed to pale faces. (This has since been abrogated). The title of "Worthy Great Sachem," was changed to Great Sachem. It was also decided that Tribes must select Indian names.

A petition was received for a Tribe in Clarion, to be known as Maleska Tribe, No. 97.

A communication was read from Fernwood Cemetery in which they agreed to set aside a portion of the cemetery, to be known as "The Red Men's Rest." and that the company would allow 20 per cent. on all sales of lots. The sum to be set aside as a fund to erect or purchase a hall.

Committee on Tamany Day's Celebration reported that all the arrangements had been made; and asked for an appropriation of 500 fathoms.

An appropriation of 150 fathoms was made to the G. C. of R.

An adjournment was had until the 11th of Flower Moon, G. S. D. 378.

Special Council.

The adjourned council was held in Philadelphia on the sleep of the 11th sun, Flower Moon, G. S. D. 378. G. S. S. Conley presiding.

Petitions were read as follows:

Perkiomen Tribe, No. 13, Phoenixville, in place of Mingo, Alpharetta, No. 98, at Millerstown, Perry County, Standing Stone, No. 99, Mapleton, Huntingdon County, Yosemite, No. 100, Glen Rock, Uncas, No. 101, Waynesboro, Bald Eagle, No. 102, Tyrone, Youghiogheny, No. 103, Birmingham, Allegheny County.

An additional appropriation was made to Committee on Parade. P. S. John Hays, No. 37, was elected Mishinewa. P. S., O. Gipple, No. 68, as Standard Bearer. The parade took place on 12th Flower Moon.

Celebration of Tamany's Day.

12th Flower Moon, G. S. D. 378

P. G. I. Andrew J. Baker, Great Mishinewa.

Aids.—Oliver P. Cornman, No. 63; Robert J. Roberts, No. 56; Francis P. Gibbs, No. 52; John A. Nash, No. 68.

First Division Aids.—Christian Kleinz, No. 5. Mishinewa; Fred Tschan, No. 14; Charles Anderson, No. 73.

Second Division Aids.—Jacob L. Senneff, No. 51, Mishinewa; James H. Murtland, No. 27; R. B. Antrim, No. 19.

Third Division Aids.—Joseph H. Jeffries, No. 48, Mishinewa; George K. Rambo, No. 43; H. K. Minich, No. 79.

Fourth Division Aids.—Rudolph Buckius, No. 33, Mishinewa; William H. Trout, No. 29; John Dumbell, No. 17.

Fifth Division Aids.—Thomas A. McDowell, No. 30. Mishinewa; Richland Borland, No. 18; A. M. Roberts, No. 50.

Sixth Division Aids.—J. C. Pierson, No. 1, Del., Mishinewa; George Wilhelm, No. 1, Del.; E. M. Sprague, No. 3, Del.

Tribes participating.—Nos. 1, 2, 4, 5, 7, 8, 14, 17, 18, 19, 22, 27, 28, 29, 30, 32, 33, 35, 37, 39, 41, 43, 44, 47, 48, 49, 50, 51, 52, 56, 61, 70, 73, 74, 75, 76, 79, 83, 85, 86, 93 of Pennsylvania.

No. 15, N. J.; No. 9, of D. C.; No. 3, Md.; Nos. 1, 3, 4, 6, 7, of Delaware.

The route was a lengthy one, and the parade was dismissed at the rink, Twenty-third and Chestnut streets, where the oration was delivered by Wm. H. Barton, of New Jersey.

Fifty-ninth- Session.

The Great Council convened in the House of Representatives, Harrisburg, on the 20th Buck Moon, G. S. D. 378. G. S. S. Conley presiding.

The acting Great Sachem reported that Great Sachem Knipe had changed his hunting grounds and he had assumed the station. That he had instituted the following Tribes:

Alpharetta Tribe, No. 98, Millerstown.

Standing Stone Tribe, No. 99, Mapleton.

Yosemite Tribe, No. 100, Glen Rock.

Uncas Tribe, No. 101, Waynesboro.

Bald Eagle, No. 102, Tyrone.

Youghiogheny Tribe, No. 103, Pittsburg, S. S.

Perkiomen Tribe, No. 13, Phoenixville.

Had refused to organize No. 89, as the locality was neither fit or suitable.

Absaraka Tribe, No. 104, Philadelphia.

Paunee Tribe, No. 20, Philadelphia.

The G. C. of R. reported a healthy increase in the membership. Great Incohonee James A. Parsons was received with the honors of the Order.

The Election Board reported the following elected:

Great Sachem, Charles C. Conley, No. 51.

Great Senior Sagamore, Adam Shuh, No. 44.

Great Junior Sagamore, James A. Moss, No. 70.

Great Prophet, Samuel Weaver, No. 31.

Great Chief of Records, Andrew J. Baker, No. 7.

Great Keeper of Wampum, Lewis C. Pierce, No. 4.

A recess was had to attend a council of Octoraro Tribe, No. 91, in the House of Representatives, when John W. Geary, Governor of Pennsylvania, was adopted a Red Man, G. I. Parsons acting as Sachem.

A reception was given the Governor by the members of the Order.

Pittsburg was selected as the place to hold the great sun's council.

The G. K. of W. was instructed to dispose of the investments so that the necessary expenses of the Great Council could be paid.

It was decided that Tribes had no right to have a passage from the Bible read at the kindling or quenching of the council fire, as it was not a portion of the ceremonies.

Special Council.

A special session was held on the 1st Corn Moon, G. S. D. 378, to make arrangements for the funeral of P. G. S. John Fry, No. 1, the first Great Sachem of the State.

Sixtieth Council.

The six moons' council was held at Fourth and Walnut streets, Philadelphia, on the 18th Cold Moon, G. S. D. 379. Great Sachem Conley presiding.

Great Incohonee James A. Parsons present.

The Great Sachem's long talk was of an interesting character, having instituted Tribes as follows:

Navajo Tribe, No. 105, Scranton.

Chingachquook, No. 106, Mauch Chunk.

Saukie Tribe, No. 107, Ashland.

Conodoguirit Tribe, No. 108, Carlisle (German).

Red Warrior Tribe, No. 109, Phillipsburg.

Lackawanna Tribe, No. 110, Plymouth, Luzerne County.

Minnehaha Tribe, No. 111, Brookville, Jefferson County.

Reorganized Susquehanna Tribe, No. 12, Harrisburg.

He reported that he had visited 51 Tribes. The Reps. to the G. C. U. S. reported that the apron was dispensed with as a part of the regalia. Also that members had the right to renounce the Order.

The Finance Committee recommended that the salary of the G. C. of R. be fixed at 600 fathoms.

A vote of thanks was tendered to Great Sachem Conley for the banquet which he furnished the members of the Great Council, also to Minnewa Tribe, No. 79, for their entertainment.

Sixty-first Council.

The great sun's council was held in the wigwam of Pontiac Tribe, No. 15, Pittsburg on the 19th Buck Moon, G. S. D. 379. Great Sachem Conley presiding.

The Great Sachem's long talk contained much of an interesting character. He had instituted:

Nemocalling Tribe, No. 112, Brownsville.

Osage Tribe, No. 113, Philadelphia.

Chickasaw Tribe, No. 114, Charleston, Chester County.

Itah Tribe, No. 115, Allegheny City.

Queokelinik Tribe, No. 116, Philadelphia.

Teedyuscung Tribe, No. 117, Mt. Bethel.

Manaiung Tribe, No. 118, Philadelphia.

Wahoo Tribe, No. 119, Kingston.

Kiowa Tribe, No. 120, Hazleton.

Catawissa Tribe, No. 121, Catawissa.

Opekassett Tribe, No. 122 (German), Reading.

Wampanoag Tribe, No. 123, Audenried.

Mingo Tribe, No. 124, Beavertown.

Manitobah Tribe, No. 125, Nazareth.

Cohocksink Tribe, No. 126 (German), Philadelphia.

Mohegan Tribe, No. 127, Bristol.

Maconaquah Tribe, No. 128, Wilkesbarre.

Catoctin Tribe, No. 129, Littlestown.

Minnequa Tribe, No. 130, Williamsport.

Sawquehanna Tribe, No. 131, Shippensburg.

Nescopec Tribe, No. 132, Laurel Run.

Wissinoming Tribe, No. 133, Philadelphia.

St. Tamany D. C., No. 4, Lancaster.

That he had visited 44 Tribes.

A communication from Conodoguinit Tribe, No. 108, was read praying that the work of the Tribe be changed to the English language, which was granted.

The Great Chief's elect.

Great Sachem. Adam Shuh, No. 44.

Great Senior Sagamore, James A. Moss, No. 70.

Great Junior Sagamore, John Rebman, No. 57.

Great Prophet, Frank C. Knipe, No. 18.

Great Chief of Records, Andrew J. Baker, No. 7.

Great Keeper of Wampum, Lewis C. Pierce, No. 4.

A code of laws was adopted.

An adjourned council was directed to be held in Philadelphia for the purpose of raising Great Prophet Frank C. Knipe.

Special Session.

A special council was held in Philadelphia on the sleep of the 3rd sun, Cold Moon, G. S. D. 380, at which time charges were preferred by Great Sachem Shuh, against Wingohocking Tribe, No. 33, for insubordination in refusing to reinstate P. S. John W. Herbert.

G. P. Frank C. Knipe was raised.

Sixty-second Council.

The Great Council fire was kindled in Philadelphia on the 17th Cold Moon, G. S. D. 380. Great Sachem Shuh presiding.

The Great Sachem reported having instituted:

Yemasee Tribe, No. 134, Ashland.

Miantonomo Tribe, No. 45, Philadelphia.

Weccacoe Tribe. No. 135, Philadelphia.

Quittapahilla Tribe, No. 136, Lebanon.

Venango Tribe, No. 137, Oil City.

Shakahappo Tribe, No. 138, Frankford, Philadelphia County.

Passyunk Tribe, No. 139, Philadelphia.

Nay Aug Tribe No. 140 (German), Scranton.

Panooka Tribe,, No. 141, Scranton.

Accomac Tribe, No. 142, Belle Vernon.

Monogahela Tribe, No. 143, Dravosburg.

The Committee on Charge made their report and recommended that Wingohocking Tribe, No. 33, be suspended until they had complied with the mandates of the Great Council. This was approved.

Pottsville was selected as the place to hold the great sun's council.

Sixty-third Council.

The great sun's council was held in Pottsville on the 18th Buck Moon, G. S. D. 380. Great Sachem Shuh presiding.

The Election Board reported the Chiefs elected:

Great Sachem, James A. Moss, No. 70.

Great Senior Sagamore, John Rebman, No. 57.

Great Junior Sagamore, Joseph Clymer, No. 27.

Great Prophet, John F. Madeira, No. 70.

Great Chief of Records, Andrew J. Baker, No. 7.

Great Keeper of Wampum, Lewis C. Pierce, No. 4.

The Great Sachem reported the institution of:

Delaware D. C., No. 5, Easton.

Moscocco Tribe, No. 34, Philadelphia.

Massasoit Tribe, No. 144, Philadelphia.

Poutaxet Tribe, No. 145, Philadelphia.

P. S. S'kemuquoihiki Tribe, No. 146, Brady's Bend.

French Creek Tribe, No. 147, Franklin.

Shickalamy Tribe, No. 148, Shamokin.

Mocoponaca Tribe, No. 149, Chester.

Red Cloud Tribe, No. 150, Roxbury.

Mahanoy Tribe, No. 151, Mahanoy City.

He also reported that No. 33 had complied with the mandate of the Great Council. That P. G. S. Samuel Weaver, No. 31, had met with an untimely death. The Committee on Cemetery, reported that they had signed an agreement with the Fernwood Cemetery Company, and had notified Tribes that lots were for sale.

A committee consisting of P. G. S. Madeira, No. 70; Gorham, No. 17; P. S. Taylor, No. 79, and Kreamer, No. 45, were appointed to make arrangements for the next council of the G. C. U. S.

Lancaster was selected to hold the next great sun's council.

Sixty-fourth Council.

The six moons' council was held in Philadelphia, on the 16th Cold Moon, G. S. D. 381. Great Sachem Moss presiding.

The Great Sachem, in his long talk, stated that he had issued an appeal for the sufferers of the fire in Chicago, and that 736 fathoms, 25 inches were donated by the Tribes in this State which sum had been forwarded to the proper authorities.

He had instituted:

Chillisquaqua Tribe, No. 152, Northumberland.

Wawenoc Tribe, No. 153, Watsonstown.

Lappawinzoe Tribe, No. 154, Bethlehem.

Shenandoah Tribe, No. 155, Shenandoah.

Mahantongo Tribe, No. 156, Mount Carmel.

Alletah Tribe, No. 157, Philadelphia.

Aquashicola Tribe, No. 158, Slatington.

Ockohocking Tribe, No. 159, Newtown Square.

Neasham Tribe, No. 160, Southamptonville.

Arasapha Tribe, No. 161, Garrettsford.

Champiola Tribe, No. 162, Blairsville.

Cussawago Tribe, No. 163, Titusville.

Hodenausonee Tribe, No. 164, Dawson.

Relit the council brands of:

Osceola Tribe, No. 11, Columbia.

Montezuma Tribe, No. 21, Philadelphia.

Oniska Tribe, No. 40, East Berlin.

He reported that considerable trouble had arisen in Minnawa Tribe, No. 79, as to the suspension of one of their members, which was referred to a committee. The Committee on Reception of the G. C. U. S., reported that they had attended to the duties at a cost of 326 fathoms, 50 inches. The Finance Com-

mittee recommended that the Great Council purchase 1000 five-twenty bonds as an investment, which was agreed to.

A resolution was adopted that Tribes be requested to send their members to the degree councils to have the degrees conferred.

Sixty-fifth Council.

The great sun's council was kindled in Lancaster, on the 7th Flower Moon, G. S. D. 381, the law having been changed as the date of meeting. Great Sachem Moss presiding.

The Great Sachem reported that he had instituted:

Wanneta Tribe, No. 165, Emlenton.

Lecha Tribe, No. 166, Mauch Chunk.

Ganeodio Tribe, No. 167, Erie.

Tinicum Tribe, No. 168, Uhlertown.

Washtella Tribe, No. 169, Middletown, Adams County.

Poho Poco Tribe, No. 171, Weissport, Carbon County.

Red Wing Tribe, No. 170, Middletown, Dauphin County.

Wawassett Tribe, No. 172, Linwood, Delaware County.

Tuckalula Tribe, No. 173, Rouseville, Venango County.

Sankanac Tribe, No. 174, Uwchlan, Chester County.

He reported having trailed 3500 miles. Also reported the death of P. S. Edwards, No. 8, formerly G. C. of R.

The Election Committee reported that 820 votes had been cast for Great Chiefs and the following were elected:

Great Sachem, John Rebman, No. 57.

Great Senior Sagamore, Joseph W. Clymer, No. 27.

Great Junior Sagamore, James B. Ziegler, No. 37.

Great Prophet, James A. Moss, No. 70.

Great Chief of Records, Andrew J. Baker, No. 7.

Great Keeper of Wampum, Lewis C. Pierce, No. 4.

A change having been made in the laws of the G. C. U. S. as to the number to be elected, those elected one great sun holding their position for another great sun, one to be elected and no one having received a majority of the votes, an election was held in the Great Council, and John C. Young, No. 19, was elected. An invitation was accepted from Nos. 2, 22 and 44, to attend a reception tendered to the members.

The Great Chiefs reported having rented rooms at No. 16

North Seventh street, at a rent of 200 fathoms per great sun. The Committee on Cemetery reported having received for the Hall Fund 301 fathoms, 27 inches. The committee to whom was referred the matter of Minnewa Tribe, No. 79 vs. Great Sachem James A. Moss, reported that the recreant members had formed a society called "The Mystery Men of the Aborigines," and stated that if the Great Sachem had been more prompt, no trouble would have arisen. The report was accepted, and the cards that had been granted were declared null and void and the Tribes directed to be notified.

A resolution asking the G. C. U. S. to change the ritual so that the work could be done in the Chiefs Degree, was defeated.

An appropriation was made to No. 79, to reimburse them for expenses incurred in their suit against their delinquent K. of W.

The next great sun's council was to be held at Titusville.

Sixty-sixth Council.

The six moon's council was held in Philadelphia on the 13th Beaver Moon, G. S. D. 381. Great Sachem Rebman presiding.

Great Sachem's long talk was interesting as to the progress of the Order. He had instituted:

Shenango Tribe, No. 175, Meadville.

Tohickon Tribe, No. 176, Point Pleasant.

Wesquesque Tribe, No. 177, Wiconisco.

Pokanoket Tribe, No. 178, Narrowsville.

Toughkenamon Tribe, No. 179, Avondale.

Oneko Tribe, No. 180, Parsons.

Tulpehocken Tribe, No. 181, Reading.

Mokkeetay Tribe, No. 182, Broad Top.

Minnekaunee Tribe, No. 183, Petroleum.

Waubanse Tribe, No. 184, Buena Vista.

Oswego Tribe, No. 185, Coulterville.

Ogalala Tribe, No. 186, Warren.

Mineola Tribe, No. 187 (German), Philadelphia.

Montour Tribe, No. 188, Titusville.

White Cloud Tribe, No. 189 (German), Allegheny.

Kawanio Chee Keteru Tribe, No. 190, Philadelphia.

That he had granted a dispensation for Yemasee Tribe, No. 134, to remove to Girardville.

A question was raised as to the resolution adopted in Buck Moon, G. S. D. 376, whereby members who were guilty of electioneering for themselves, was declared illegible. The Great Council ruled that it was in conflict with the rights of members and therefore null and void.

Committee on Cemetery reported having received from the Cemetery Company 291 fathoms, 8 feet for the Building Fund, which was directed to be invested.

The G. C. of R. was directed not to fill up Charters until he had a correct list of names.

The Finance Committee reported that if the Great Council convened in Titusville, there would be a deficiency of 750 fathoms and recommended that a change be made in the place to hold the next council, which was not agreed to.

Sixty-seventh Council.

The great sun's council was held in Titusville, on the 6th Flower Moon, G. S. D. 382. Great Sachem Rebman presiding.

The Great Sachem reported the institution of:

Oconee D. C., No. 6, Titusville.

Novetah D. C., No. 7, Pittsburg.

That Otzinachson Tribe, No. 95, was reorganized at Lock Haven.

Shackamaxon Tribe, No. 16, Philadelphia.

Waukarasa Tribe, No. 191, Lansdale.

Tamanend Tribe, No. 192, Westtown.

Onawa Tribe, No. 193, Petrolia.

Monsays Tribe, No. 194, Danville.

Minisink Tribe, No. 195, Stroudsburg.

Red Cliff Tribe, No. 196, Turtle Creek.

Cowanshannock Tribe, No. 197, Kittanning.

Brokenstraw Tribe, No. 198, Irvineton.

Piomingo Tribe, No. 199, Bellefonte.

The Election Board reported number of votes cast 925.

The following Great Chiefs were elected:

Great Sachem, Joseph W. Clymer, No. 27.

Great Senior Sagamore, James B. Ziegler, No. 37.
Great Junior Sagamore, George W. Kreamer, No. 45.
Great Prophet, John Rebman, No. 57.
Great Chief of Records, Andrew J. Baker, No. 7.
Great Keeper of Wampum, Lewis C. Pierce, No. 4.

A communication was read from a Tribe in Maryland setting forth that No. 18 has dispossessed a member of said reservation of his traveling card. The matter was referred to a committee who made a report sustaining No. 18, on the ground that the date of the card had been altered and that the Brother had visited several Tribes, asked for and received several donations of wampum.

Invitations to attend a banquet given by the members of Nos. 163 and 188 were accepted.

Committee from the Centennial Finance Committee of Philadelphia, that had been appointed during the interim, reported that they had received subscriptions amounting to 750 fathoms. Committee on Cemetery reported having received 209 fathoms, 60 inches for the Building Fund.

Sixty-eighth Council.

Held in Philadelphia on the 12th Beaver Moon, G. S. D.
382. Great Sachem Clymer presiding.

The long talk contained the institution of:

Cassadagua Tribe, No. 200, Corry.

Lecha Wonk Tribe, No. 201, Allentown.

Schuylkill Tribe, No. 202, St. Clair.

Cannassetago Tribe, No. 203, Lancaster.

Catasauqua Tribe, No. 204, Catasauqua.

Yohah Tribe, No. 205, Yohogany.

Petalesharoo Tribe, No. 206 (German), Pittsburg

Dakota Tribe, No. 207, Williamstown.

Manooka Tribe, No. 208, Carbondale.

Wauwausem Tribe, No. 209, Moorestown.

Tonguwa Tribe, No. 210, Philadelphia.

Committee on Cemetery reported having received 249 fathoms, 75 inches for the Building Fund.

The Great Council offices were directed to be open two suns and one sleep every seven suns.

Danville was selected as the place for the great sun's council.

The Great Chiefs presented two reports on the case of Opekasset Tribe, No. 122, who it was claimed, had adopted a pale face who was not white.

Brothers Clymer, Ziegler and Kramer, reported the admission of the candidate as illegal.

The other Great Chiefs, Brothers Baker, Rebman, and Pierce, that the candidate was too far removed to be considered an Indian.

The report signed by Brothers Clymer, Ziegler and Kreamer was approved.

Sixty-ninth Council.

The annual council was held at Danville, on the 12th Flower Moon, G. S. D. 383. Great Sachem Clymer presiding.

The Great Sachem's long talk was interesting and reported the institution of:

Warahpa Tribe, No. 211, Pittsburg.

Ocklokonee Tribe, No. 212, Oak Hall.

Sanatoga Tribe, No. 213, Pottstown.

Sciota Tribe, No. 214, Zieglersville.

Tangascootac Tribe, No. 215, Renovo.

Apachee D. C., No. 8, Philadelphia.

Pottowottomie Tribe, No. 46, Philadelphia.

The Election Board reported that the Great Chiefs elected were:

Great Sachem, James B. Ziegler, No. 37.

Great Senior Sagamore, George W. Kreamer, No. 45.

Great Junior Sagamore, William Aten, No. 77.

Great Prophet, Joseph W. Clymer, No. 27.

Great Chief of Records, Andrew J. Baker, No. 7.

Great Keeper of Wampum, Lewis C. Pierce, No. 4.

Votes cast 1030.

Committee on Cemetery reported having received from the

Cemetery Company 208 fathoms, 14 inches.

The Finance Committee reported that the amount in the Building Fund was 1276 fathoms, 89 inches.

The law was changed to hold only one council in a great sun.

Wilkesbarre was selected for the next council.

Seventieth Council.

The annual council was held in Wilkesbarre on the 11th Flower Moon, G. S. D. 384. Great Sachem Ziegler presiding.

The Election Board reported the following Great Chiefs elected:

Great Sachem, George W. Kreamer, No. 45.

Great Senior Sagamore, William Aten, No. 77.

Great Junior Sagamore, no election.

Great Prophet, James B. Ziegler, No. 37.

Great Chief of Records, Andrew J. Baker, No. 7.

Great Keeper of Wampum, Lewis C. Pierce, No. 4.

An election was held for Great Junior Sagamore, in which Daniel McGowan, No. 51, received 94 votes, and Wm. C. Probasco, No. 190, received 73 votes. P. S. Daniel McGowan was declared elected.

The long talk of Great Sachem Ziegler reported the institution of:

Huron Tribe, No. 216 (German), Pittsburg.

Tahgajute Tribe, No. 217, Easton.

Yancton Tribe, No. 218, Pughtown.

Manatawna Tribe, No. 219, Philadelphia.

Peshkewah Tribe, No. 220, Philadelphia.

Machemleck Tribe, No. 221, Upper Lehigh.

Ketoowah Tribe, No. 222, Shannonville.

Schuylkill D. C., No. 9, Reading.

The Reps. to G. C. U. S. reported that John Dumbell, No. 17, had been appointed Great Tocakon. That the appeal of No. 122 was sustained, as the two Brothers were too far removed from the Indian race. That persons who had lost an arm could be admitted.

"The Council Brand," published in Easton, by Thomas D. Tanner, was recommended to the Order. A new form of Raising Chiefs was approved. A parade of the Order was had, and a recess was declared to allow the members to participate.

Committee on Cemetery reported having received from the Cemetery Company 170 fathoms for the Building Fund.

There being a loss of membership, which reduced the representation to the G. C. U. S., the one declared elected, and having the smallest vote was left off the list.

Seventy-first Council.

At Philadelphia on the 9th Flower Moon, G. S. D. 385. Great Sachem Kreamer presiding.

The Centennial Exposition of One Hundredth Annivesary of America's Independence was opened on the 10th sun.

The Election Board reported 1243 votes:

Great Sachem, Wm. Aten, No. 77.

Great Senior Sagamore, Daniel McGowan, No. 51.

Great Junior Sagamore, Harry B. McNeil, No. 22.

Great Prophet, George W. Kreamer, No. 45.

Great Chief of Records, Andrew J. Baker, No. 7.

Great Keeper of Wampum, Lewis C. Pierce, No. 4.

That he had instituted:

Ninesqua Tribe, No. 223. McIntyre.

Quemahoning Tribe, No. 224, Berlin.

Taghneghdoarus Tribe, No. 225, Trevorton.

Ganooga Tribe, No. 226, Jefferson.

Roohootah Tribe, No. 227, Philadelphia.

Caughnewago Tribe, No. 228, Apollo.

Wiconisco Tribe, No. 229, Moosic.

Pocono Tribe. No. 230, Ambler.

Wyomissing Tribe, No. 231, Reading.

Metutchen Tribe, No. 232, Lehighton.

Reading was selected to hold the next council.

The Building Fund had received an additional sum from the Cemetery Company, making 1556 fathoms 60 inches in the Fund.

P. G. S. Litchman, of Massachusetts, delivered some pertinent and well-timed remarks on the Order.

The wampum collected by the Centennial Company, was placed in the hands of the committee to entertain the G. C. U. S.

Seventy-second Council.

The Great Council assembled in Reading on the 8th sun, Flower Moon, G. S. D. 386. Great Sachem Aten presiding.

A ruling was made, prior to it being known whether there was a quorum present, and while many members were seeking admission. That the election returns were not legal, which contains the names of Past Sachems as having voted, whose names do not appear upon the six moons' reports as being in good standing.

The Election Board reported the Great Chiefs elected:

Great Sachem, Daniel McGowan, No. 51.

Great Senior Sagamore, Harry B. McNeil, No. 22.

Great Junior Sagamore, J. H. Buscher, No. 145.

Great Chief of Records, Andrew J. Baker, No. 7.

Great Keeper of Wampum, Lewis C. Pierce, No. 4.

The returns of several Tribes were thrown out by the Board, in consonance with the above ruling. The acceptance of the report caused considerable contention, and so bitter did it become that each party was designated by the colors they wore.

An election was held, many of the Past Sachems refusing to vote.

An examination of the tabulated statement proves that the votes were not properly counted. The Great Sachem reported the institution:

Moshannon Tribe. No. 233, Houtzdale.

Macoby Tribe, No. 234, Summeytown.

He reported the death of P. G. I. Angus Cameron, No. 190.

A question arose as to the correctness of the records. Much debate of a parliamentary character took place, which resulted in a correction of the records.

Gettysburg was selected to hold the next council.

A protest against the proceedings referring to the Election Board, signed by 75 Past Sachems, was presented and entered upon the records.

The committee to entertain G. C. U. S. reported that they had expended 829 fathoms and 37 inches.

Reps. to G. C. U. S. reported a ceremony for laying corner stones.

A resolution was adopted that the printing for the Great Council be given to the lowest, the best and most responsible printer, preference to be given to members of the Order.

Amount in Building Fund 1630 fathoms 64 inches.

Seventy-third Council.

Gettysburg, 7th sun, Flower Moon, G. S. D. 387. Great Sachem McGowan presiding.

A question arising as to the Election Board having thrown out the vote of No. 33, on the grounds that one of the Past Sachems voting was not returned in good standing.

The Great Sachem ruled that inasmuch as the Great Council had at its previous council decided that a vote of this kind could not be counted, that the Board was competent to rule, and that the G. C. could not give the Board any instructions.

An appeal was taken and the Great Sachem sustained.

In his long talk the Great Sachem referred to the depression in financial matters, which had caused a loss of membership and Tribes.

He had visited 56 Tribes and instituted three:

Onoko Tribe, No. 235, Weatherly.

Winnemucca Tribe, No. 236, Philadelphia.

Oneto Tribe, No. 237, Mt. Pleasant.

He had appointed P. G. S. Chas. C. Conley, No. 51, P. S's. Thomas K. Donnalley, No. 18, and Geo. Sherwood, No. 37, to fill vacancies in the representation to the G. C. U. S.

The Board of Election reported the following elected:

Great Sachem, Harry B. McNeil, No. 22.

Great Senior Sagamore, J. Harry Buscher, No. 145.

Great Junior Sagamore, Daniel F. Brobst, No. 74.

Great Prophet, Daniel McGowan, No. 51.

Great Chief of Records, Charles C. Conley, No. 51.

Great Keeper of Wampum, Lewis C. Pierce, No. 4.

Much discussion took place on the report of the Election Board rulings by the Great Sachem, appeals therefrom, which finally resulted in the adoption of the report.

P. G. I. Baker was called upon to raise the Great Chiefs, and in accepting the honor, he did not acknowledge the legality of the election, nor did he waive his right to contest or protest against the same.

Easton was selected as the place to hold the next council.

Committee on Returns and Reports stated that no reports had been received from 21 Tribes. That the loss for the great suns was 1138.

The usual appropriations were made.

Amount in Building Fund 1712 fathoms 89 inches.

A protest was read as to the election of Daniel F. Brobst, as G. J. S., and Charles C. Conley as G. C. of R., they stating for G. J. S., L. M. Williams 669 votes, D. F. Brobst 663 votes. For Great Chief of Records, A. J. Baker had 683 votes, C. C. Conley 681 votes.

The protest was laid on the table.

Seventy-fourth Council.

The Great Council assembled in Easton on the 6th sun, Flower Moon, G. S. D. 388. Great Sachem McNeil presiding.

Invitations were accepted to attend a reception at "The Opera House," also a visit to Lafayette College. G. S. S., Chas. H. Litchman, of Massachusetts, was introduced. The Great Sachem reported that the past great sun had been a depressing one. That he had reorganized No. 167 at Erie.

He recommended that Tribes pursue some plan by which suspended members may be reclaimed.

The Election Board reported the election of:

Great Sachem, J. Harry Buscher, No. 145.

Great Senior Sagamore, Daniel F. Brobst, No. 74.

Great Junior Sagamore, Thomas K. Donnalley, No. 18.

Great Prophet, Harry B. McNeil, No. 22.

Great Chief of Records, Charles C. Conley, No. 51.

Great Keeper of Wampum, Thomas A. Winkworth, No. 8.

The Committee on Return and Reports reported a decrease in membership of about $3\frac{1}{2}$ per cent.

The Reps. to G. C. U. S. reported that said body had adopted "The Universal Password."

The amount in Building Fund 1811.89.

Harrisburg was selected as the place to hold the great sun's council.

The usual appropriations were made. The investments were directed to be changed to the corporate title of the Great Council.

Seventy-fifth Council.

At Harrisburg, on the 11th sun, Flower Moon, G. S. D. 389. Great Sachem Buscher presiding.

The members of the Great Council were welcomed by Governor Hoyt and Mayor Patterson, and responded to by G. C. of R. Conley.

Tribes instituted:

Mondamin Tribe, No. 238, Philadelphia.

Ponemah Tribe, No. 239, Philadelphia.

Pewaukee Tribe, No. 240, Bethany.

Ponca Tribe, No. 241, Philadelphia.

Great Chiefs elected:

Great Sachem, Daniel F. Brobst, No. 74.

Great Senior Sagamore, Thomas K. Donnalley, No. 18.

Great Junior Sagamore, William McClure, No. 31.

Great Prophet, Harry J. Buscher, No. 145.

Great Chief of Records, Charles C. Conley, No. 51.

Great Keeper of Wampum, Thomas A. Winkworth, No. 8.

The Committee on Finance reported that they had refurnished the Great Council Office. The G. C. ruled that Dismissal Certificates must be granted upon proper application. The salary of the G. C. of R. was fixed at 800 fathoms per great sun.

Norristown was selected as the placeto hold the next Great Council.

Seventy-sixth Council.

The Great Council convened at Norristown, on the 10th sun, Flower Moon, G. S. D. 390, at Music Hall. Great Sachem Brobst presiding.

In his long talk he stated that for many great suns a decrease of membership had been reported, but at this time he reported a gain.

Among his rulings was one, that Tribes could not enact retroactive laws.

He reported the death of P. G. S. Harry B. McNeil.

Tribes instituted:

Wichacomoea Tribe, No. 242, Connellsville.

Cohocksink Tribe, No. 126, Philadelphia.

Delaware Tribe, No. 10, Philadelphia.

The Cemetery Committee reported that 121 fathoms 16 inches had been received from the Cemetery Company, and placed in the Building Fund.

The G. C. of R. reported that inasmuch as there was not sufficient wampum on hand, to meet the claims due, P. G. S. Kreamer had advanced the same.

The Election Board reported that 1253 votes had been cast.

Great Chiefs elected:

Great Sachem, Thomas K. Donnalley, No. 18.

Great Senior Sagamore, Wm. J. McClure, No. 31.

Great Junior Sagamore, Thomas A. McDowell, No. 30.

Great Prophet, Daniel F. Brobst, No. 74.

Great Chief of Records, Charles C. Conley, No. 51.

Great Keeper of Wampum, Thomas A. Winkworth, No. 8.

A petition was read for the restoration of the Charter of Mahantongo Tribe, No. 156, to be located at Nanticoke.

The Building Fund amounted to 2125 fathoms.

P. G. I. Baker presented a digest of the laws and rulings, which was approved.

A committee consisting of Brothers Kreamer, Conley and Donnalley were appointed to collect the effects of defunct Tribes.

The Reps. to G. C. U. S. reported the representation, as far as this State was interested, had been reduced.

The mileage was fixed at five inches, and a loan was authorized to pay the amount due.

The Committee on Reports reported the increase 570.

Williamsport was selected to hold the next council.

The Finance Committee reported the deficiency 265 fathoms 25 inches.

Special Council.

Great Sachem Donnalley called a special council in Philadelphia on the sleep of the 20th sun, Traveling Moon, G. S. D. 390. for the purpose of expressing the sentiments of the members on the death of Charles Horn, Great Mishinewa.

Resolutions of condolence were adopted.

John J. Redifer, No. 3, was appointed Great Mishinewa, and raised by P. G. I. Baker.

A committee was appointed to draft suitable resolutions upon the death of President James A. Garfield.

A Committee on Bi-Centennial was appointed, consisting of Thomas K. Donnalley, George W. Kreamer, Andrew J. Baker, James A. Moss, William P. Short, Samuel B. Taylor, Joseph T. Aiken, George W. Kennedy, Charles H. Newell, William Bartley, Joseph Bateman, William Smith, J. B. Newton and C. Oettinger.

Committee to prepare suitable resolutions upon the death of President Garfield, presented the same, which were approved and copies directed to be sent to the Tribes. Also one to the Historical Society of Pennsylvania.

P. S. Barnes, No. 43, offered a resolution that a committee be appointed to prepare a pamphlet, entitled, "How to Become a Red Man," which was defeated.

Seventy-seventh Council.

The Great Council assembled at Williamsport, on the 9th sun, Flower Moon, G. S. D. 391. Great Sachem Donalley presiding.

The long talk of the Great Sachem contained much as to the increased prosperity of the Order.

Tribes instituted:

Weccacoe Tribe, No. 135, Philadelphia.

Mahantongo Tribe, No. 156, Nanticoke.

Nescopec Tribe, No. 132, Luzerne.

Shickalamy Tribe, No. 148, Shamokin.
Tulpehockin Tribe, No. 181, Philadelphia.
Tecumseh D. C., No. 2, Philadelphia.
Kuquenaku Tribe, No. 4, Philadelphia.
Mahanoy Tribe, No. 151, Mahanoy City.
Maconaquah Tribe, No. 128, Wilkes Barre.
Tonnawanda Tribe, No. 81, Philadelphia.
Commanchee Tribe, No. 52, Philadelphia.
Paxtang Tribe, No. 243, Steelton.

He recommended that the Reps. to G. C. U. S. be instructed to vote against the proposition to work in the Chiefs Degree. He reported that G. K. of W. Winkworth had resigned, and he had appointed P. G. S. George W. Kreamer, No. 45, to fill the vacancy. He also reported that G. I. Charles H. Litchman, of Massachusetts, had visited the reservation, and that a reception had been tendered to him in the wigwam of Kawanio Chee Keteru Tribe, No. 190, Philadelphia, and that there was present besides the Great Incohonee, G. P. Morris H. Gorham, G. C. of R. Joshua A. Maris, G. K. of W. Joseph Pyle, G. T. Joseph W. Clymer, G. S., T. F. Peters, of New Jersey, and many Past Great Sachems from our own and New Jersey reservation.

Great Chiefs elected:

Great Sachem, Wm. J. McClure, No. 31.

Great Senior Sagamore, Thomas A. McDowell, No. 30.

Great Junior Sagamore, Benj. F. Morey, No. 195.

Great Prophet, Thomas K. Donnalley, No. 18.

Great Chief of Records, Charles C. Conley, No. 51.

Great Keeper of Wampum, George W. Kreamer, No. 45.

The Great Sachem was sustained by a vote of 65 yeas, to 29 nays, in accepting the resignation of Thomas A. Winkworth, as G. K. of W., and the appointment to fill the vacancy.

Committee on Bi-Centennial reported in favor of the Improved Order of Red Men taking part in a procession and celebration on the 24th of Traveling Moon next, and that the committee have full power to act, said celebration to have a representation of the landing of William Penn at the Blue Anchor Hotel. The report was approved by the Great Council.

Committee on Returns and Reports, stated that the gain in membership was 2533.

Columbia was selected to hold the next Great Council.

Permission was given to Tribes to parade on Decoration Day.

G. C. of R. Conley, on behalf of the many friends of retiring Great Sachem Donnalley, presented him with a gold watch, chain and mark.

Special Council.

The Special Council, at Philadelphia, on the sleep of the 29th sun, Worm Moon, G. S. D. 392, was called to take some action upon the death of P. G. I. Morris H. Gorham.

Resolutions of condolence were adopted and a suitable floral tribute was procured, and the Great Council members attended the funeral.

Seventy-eighth Council.

The Great Council convened in Columbia on the 8th Flower Moon, G. S. D. 392. Great Sachem McClure presiding.

Great Sachem's long talk was interesting and spoke in glowing terms of the increase.

Tribes instituted:

Winnebago Tribe, No. 35, Altoona.

Cuttalossa Tribe, No. 244, Dublin.

The Bi-Centennial Committee presented their report.

The G. K. of W. reported amount in Building Fund....3,113.14

Extinct Tribes account 380.90

Amount in General Fund2,692.10

The Election Board reported that 1373 votes were cast.

Great Chiefs elected:

Great Sachem, Thomas A. McDowell, No. 30.

Great Senior Sagamore, Benj. F. Morey, No. 195.

Great Junior Sagamore, Joseph P. Young, No. 19.

Great Prophet, Wm. J. McClure, No. 31.

Great Chief of Records, Charles C. Conley, No. 51.

Great Keeper of Wampum, George W. Kreamer, No. 45.

A gold headed cane was presented to P. S. Thomas A. Winkworth, No. 8.

The Committee on Hall was discharged from the further consideration of the subject, and the G. K. of W. directed to

return the wampum subscribed.

The Committee on Returns and Reports reported the gain for the great sun 1660.

Special Councils.

These were held during the great sun in Philadelphia, Altoona, Franklin and Erie. Eighty-three Past Sachems were admitted.

At the special council at Philadelphia, in Sioux Tribe, No. 87, wigwam, on the sleep of the 8th sun, Beaver Moon, G. S. D. 392, a quorum being present, Great Sachem McDowell presiding.

P. G. S. Donnalley, Chairman of Committee on Hall, made a verbal report, and presented the following, which was adopted:

Whereas, The Great Chiefs and Committee to secure a suitable building or hall for the purposes of the Order having attended to the duties assigned them, and that the property should be placed in proper condition, and to do so would necessarily require a large expenditure of wampum; therefore be it

Resolved, That a loan be authorized for \$10,000 by the issue of certificates of indebtedness, at the rate of five per cent. per annum, the same be redeemable in fifteen years.

Resolved, That three Trustees be selected and the Great Sachem and Great Chief of Records be authorized to transfer the rights, title and interests in the property 928 Race street.

In pursuance to the above action, George W. Kreamer, No. 45, Charles C. Conley, No. 51, and Andrew J. Baker, No. 7, were elected Trustees.

P. G. S. Donnalley, in a few well-timed remarks, presented to P. G. S. Charles C. Conley, on behalf of his many friends, a magnificent gold headed cane.

Seventy-ninth Council.

At Hazleton, on the 6th sun, Flower Moon, G. S. D. 393, Great Sachem McDowell presiding.

The long talk of the Great Sachem congratulated the members on the continued prosperity.

Tribes instituted:

WaWa Tribe, No. 245, Parkesburg.

Canawacta Tribe, No. 246, Susquehanna.

Minooka Tribe, No. 247, Taylorsville.

Ogarita Tribe, No. 248, Ashley.

Nemanauk Tribe, No. 249, Bangor.

Minnewaukaru Tribe, No. 250, Hanover.

Piute Tribe, No. 251, Philadelphia.

Erie Tribe, No. 252, Erie.

Sakima Tribe, No. 9, Philadelphia.

Caughnewago Tribe, No. 228, Wyoming.

Nemocalling Tribe, No. 112, Brownsville.

Juskakaka Tribe, No. 96, Duncannon.

Hiawatha Tribe, No. 36, Philadelphia.

His talk contained a reference to the Hall, No. 928 Race street, which was laudatory and congratulatory, and its dedication on the sleep of the 1st Cold Moon, G. S. D. 395, was in the presence of nearly six hundred Red Men.

The G. K. of W. reported amount in Building Fund as 3740 fathoms.

The Election Board reported that 1582 votes were cast.

Great Chiefs elected:

Great Sachem, Benj. F. Morey, No. 195.

Great Senior Sagamore, Joseph P. Young, No. 19.

Great Junior Sagamore, John W. Carle, No. 103.

Great Prophet, Thomas A. McDowell, No. 30.

Great Chief of Records, Charles C. Conley, No. 51.

Great Keeper of Wampum, George W. Kreamer, No. 45.

Trustees report on Hall:

Amount received from Building and Extinct Fund. . . .	\$1,349.67
Certificates of Indebtedness	10,000.00
From Insurance	40.00
Rents	406.50
Total	<hr/> \$11,796.17

Expended.

Alterations	\$3,025.63	
Furnishing Rooms	1,141.38	
Coal, Gas and Janitor	312.15	
Taxes and Water Rent	197.52	
Payment of Mortgages	6,591.27	
		<hr/>
		\$11,267.95

On Hand 528.23

Total cost of building and improvement and furniture \$13,108.98

Committee on Returns and Reports reported the gain in membership, 1,849.

A gold watch was presented to retiring Great Sachem McDowell.

Pottsville was selected to hold the next council.

Eightieth Council.

The Great Council convened in Pottsville on the 12th sun, Flower Moon, G. S. D. 394. Great Sachem Morey presiding.

Many legal quibbles of parliamentary character took place in the earlier portion of the councils as to the duties of the Election Board.

The Great Sachem, in his long talk, reported Tribes instituted:

- Arroas Tribe, No. 253, Monongahela.
- Conemah Tribe, No. 254, Wesleyville.
- Owatta Tribe, No. 255, Great Bend.
- Yontonnais Tribe, No. 256, Fayette City.
- Maneto Tribe, No. 257, Wilkesbarre.
- Onas Tribe, No. 258, Frazer,
- Pymatuning Tribe, No. 259, Sharon.
- Apache D. C., No. 8, Philadelphia.
- Neoskaleta Tribe, No. 6, Philadelphia.
- Shohomokin Tribe, No. 69, Sunbury.
- Tuskawilla Tribe, No. 4, Philadelphia.

The laws, as revised by the Special Committee, were acted upon and approved after amendments.

The Committee on State of the Order reported adverse to

the law whereby D. G. S's. were elected and the appointment was left in the hands of the Great Sachem.

Committee on Returns and Reports reported that the gain for the great sun was 527.

The Reps. to G. C. U. S. reported that P. G. S. Charles C. Conley had been elected G. C. of R.

Bethlehem was selected as the place to hold the next Great Council.

The Committee on Finance made their usual appropriations, among them was 1000 fathoms to the Hall Trustees to assist in liquidating stock.

The Election Board reported that 1872 votes had been cast.
Great Chiefs elected:

Great Sachem, Joseph P. Young, No. 19.

Great Senior Sagamore. John W. Carle, No. 103.

Great Junior Sagamore, Wm. G. Myers, No. 73.

Great Prophet, Benj. F. Morey, No. 195.

Great Chief of Records, Charles C. Conley, No. 51.

Great Keeper of Wampum, George W. Kreamer, No. 45.

A Committee on Veterans' Home was appointed. P. G. S. Conley, No. 8, P. G. S. Kreamer, No. 45, P. S. Winkworth, No. 8, P. S. Stewart, No. 126, and P. S. Hancock, No. 157.

A committee was appointed to revise the digest. P. G. I. Baker, No. 7, P. G. S. Donnalley, No. 18, P. G. S. Moss, No. 70, P. G. S. McDowell. No. 30, P. G. S. Clymer, No. 27.

Eighty-first Council.

The council was held in Bethlehem, on the 18th Flower Moon, G. S. D. 395. Great Sachem Young presiding.

The Great Sachem, in his long talk, stated that on a further examination of the election returns it was shown that P. S. Robert P. Morton, No. 139, had received more votes for G. J. Sag. than P. S., Wm. G. Myers, No. 73, and that Brother Myers had resigned, not desirous of holding the Chieftancy if he was not legally elected, and he had appointed P. S. Morton to fill the vacancy.

Tribes instituted:

Eylaw Tribe, No. 260, Springfield.

Wallawatoola Tribe, No. 261, Telford.

Manhattan Tribe, No. 262, Avoca.

Secona Tribe, No. 263, Quakertown.

Dio Ho Ga Tribe, No. 264, Athens.

Wesquesneque Tribe, No. 177, Wiconisco.

Dakota Tribe, No. 207, Williamstown.

Logan Tribe, No. 25, Philadelphia.

Yemasee Tribe, No. 134, Downingtown.

Red Cloud Tribe, No. 150 (German), Philadelphia.

Lecha Tribe, No. 166, Lansford.

Navajo Tribe, No. 105, Scranton.

The G. K. of W. reported the receipts.....6244.89

Balance in Belt2728.93

Trustees on Hall reported that all the rooms in the building were rented, and they had commenced to pay off some of the stock.

The Election Board reported 1380 votes cast.

Great Chiefs elected:

Great Sachem, John W. Carle, No. 103.

Great Junior Sagamore, Thomas D. Tanner, No. 84.

Great Prophet, Joseph P. Young, No. 19.

Great Chief of Records, Charles C. Conley, No. 51.

Great Keeper of Wampum, George W. Kreamer, No. 45.

An election was held for Great Senior Sagamore. Robert P. Morton, No. 139, was unanimously elected.

P. G. S., B. F. Morey was presented with a gold watch.

Committee on Returns and Reports, reported a gain of 1160.

Committee on Digest presented a complete revision of the digest and an appropriation of 100 fathoms was made to them.

The Finance Committee presented the usual appropriation, among them was one of a 1000 fathoms to the Hall Trustees.

Wilkesbarre was selected as the place to kindle the next council.

A resolution was adopted to fix a fee of ten fathoms to the organizer of a new Tribe.

A rule was adopted that Tribes had the right to enact a law, prohibiting the admission of members of other Tribes on such sleeps as they would set aside for special business.

P. G. S. Young was presented with a gold watch and chain.

Eighty-second Council.

The Great Council convened at Wilkes-Barre on the 17th sun, Flower Moon, G. S. D. 396. John W. Carle, Great Sachem, presiding.

The Great Sachem reported the institution of:

Winola Tribe, No. 265, Pittston, Luzerne County.

Mecoponacka Tribe, No. 266, Upland, Delaware County.

Wahnetah Tribe, No. 267, Miners Mills.

Shawangunk Tribe, No. 268, Harmony, Susquehanna Co.

Eyota Tribe, No. 269, Alden, Luzerne County.

Owassa Tribe, No. 270, Montrose.

Tuckahoo Tribe, No. 271, Philadelphia.

Starucca Tribe, No. 272, Starucca.

Anooka Tribe, No. 273, Parsons.

Ganoga Tribe, No. 226, Booths Corner.

Caughnewago Tribe, No. 228, Wyoming.

Miami Tribe, No. 82, Cressona.

Ogallala Tribe, No. 186, Reading.

Ninesqua Tribe, No. 223, Pottsville.

Sciota Tribe, No. 214, Doylestown.

Tangascootac Tribe, No. 215, Christiana.

Poho Poco Tribe, No. 171, Weissport.

Tamany D. C., No. 4, Lancaster.

Chieftains Leagues:

Chieftains Leagues.

The Beneficial Degree Councils were merged into Leagues, under rules enacted by the G. C. U. S., and were Nos. 1, 2, 4, 5, 7, 8 and 9.

Wichacomoca League, No. 10, Connellsville.

Susquehanna League, No. 12, Wilkes-Barre.

Wapatha League, No. 11, Columbia.

Bald Eagle League, No. 13, Scranton.

Micanopy League, No. 14, Philadelphia.

The Degree of Pocahontas.

The Great Council of the United States having established a branch, through which the females might become co-laborers in the cause of our tenets, the first one was instituted in Phila-

delphia on the 28th sun, Snow Moon, G. S. D. 396, to be known as Wenonah Council, No. 1.

Fath. In.

The G. K. of W. reported balance on hand.....3084.03

That the Hall Fund had a balance of1004.09

The election Board reported the votes cast 1850.

Great Chiefs elected:

Robert P. Morton, No. 139, as Great Sachem.

Thomas D. Tanner, No. 84, as Great Senior Sagamore.

Wm. J. Meyers, No. 73, as Great Junior Sagamore.

John W. Carle, No. 103, as Great Prophet.

Charles C. Conley, No. 51, as Great Chief of Records.

George W. Kreamer, No. 45, as Great Keeper of Wampum.

The Great Reps. reported that the G. C. U. S. had enacted a law for the Aged Members of Defunct Tribes, that P. G. S. Thomas K. Donnalley had been elected Great Junior Sagamore.

The Committee on Returns and Reports reported that the membership was 20,791. Increase during the great sun 1,352.

Brothers Donnalley, Baker, Conley, Morton and Cain were appointed a committee to prepare rules for the government of the Degree of Pocahontas. A resolution was adopted instructing the Hall Trust to sell the property at 928 Race street.

York was selected to hold the next council.

Eighty-fourth Council.

At York, on the 15th Flower Moon, G. S. D. 397. Great Sachem Morton being sick, G. S. S. Tanner presided.

The Brothers of Susquehanna County presented P. G. S. Charles C. Conley with a gold headed cane.

The long talk of the Great Sachem contained many topics of interest.

Tribes instituted:

Tobyhanna Tribe, No. 274, Edwardsdale.

Neponset Tribe, No. 275, Forest City.

Swatara Tribe, No. 276, Lebanon.

Tacoma Tribe, No. 277, Philadelphia.

Yuba Tribe, No. 278. Philadelphia.

Tahoe Tribe, No. 279, Dallas.

Ontario Tribe, No. 280 (German), South Bethlehem.

Gawanese Tribe, No. 281, Philadelphia.

Monchis Tribe, No. 282, Moyer.

Mattawanna Tribe, No. 71, Warriors Run.

Wyandotte Tribe, No. 54, Hinksons Corner.

Bald Eagle Tribe, No. 102, Scranton.

Red Warrior Tribe, No. 109, Phillipsburg.

Lecha Wonk Tribe, No. 201, Allentown.

Red Cliff Tribe, No. 196, Turtle Creek.

Catasauqua Tribe, No. 204, Catasauqua.

Pocono Tribe, No. 230, Scranton.

Chieftains Leagues:

Wawa, No. 15, Chester.

Miantonoma, No. 16, Great Bend.

Quittapahilla, No. 17, Reading.

The State League of Pennsylvania was organized on the 26th Buck Moon, G. S. D. 396, and all authority merged into said body.

The G. K. of W. reported the balance on hand \$3672.97. That the Hall Trust had a balance of \$808.03, and had paid \$1700 of the indebtedness.

The Election Board reported the votes cast 2200.

Great Chiefs elected:

Great Sachem, Thomas D. Tanner, No. 84.

Great Senior Sagamore, Wm. G. Meyers, No. 73.

Great Junior Sagamore, John M. McCulley, No. 2.

Great Prophet, Robert P. Morton, No. 139.

Great Chief of Records, Thomas K. Donnalley, No. 18.

Great Keeper of Wampum, George W. Creamer, No. 45.

Rules were adopted for the Degree of Pocahontas. P. S. Joseph F. Edwards, No. 113, Walter B. White, No. 93, Harry E. Shaw, No. 9, M. Steinmetz, No. 83, and John E. Poore, No. 116, were appointed a committee to prepare, have engrossed and framed suitable resolutions of the regard that the Great Council had for P. G. S. Charles C. Conley.

Allentown was selected as the place to hold the next council.

Eighty-fifth Council.

Convened at Allentown, on the 21st sun, Flower Moon, G. S. D. 398. Great Sachem Tanner presiding.

The Great Sachem reported that prosperity attended the Order and that the honors bestowed meant consistent "Work," and not "Idle Glory."

Tribes instituted:

Hepanna Tribe, No. 12, Philadelphia.

Oneida Tribe, No. 24, Philadelphia.

Tonnaluka Tribe, No. 72, Providence.

Lamokin Tribe, No. 80, South Chester.

Wapwallopen Tribe, No. 92, Duquesne.

Henue Tribe, No. 97, Greenville.

Alpharetta Tribe, No. 98, Sunbury.

Minnehaha Tribe, No. 111, Branchtown.

Itah Tribe, No. 115, Philadelphia.

Teedyuscung Tribe, No. 117, Freemansburg.

Mingo Tribe, No. 124, Scranton.

Red Wing Tribe, No. 170, South Easton.

Tuckalula Tribe, No. 173, Mill Creek.

Sankanac Tribe, No. 174, Pen Angle.

Tohickon Tribe, No. 176, Philadelphia.

Oswego Tribe, No. 185, Nicholson.

Pioningo Tribe, No. 199, Bradford.

Warapha Tribe, No. 211, Peckville.

Macoby Tribe, No. 234, Maplewood.

Tippecanoe Tribe, No. 283 (German), Wilkes-Barre.

Degree of Pocahontas:

Alletah, No. 4, Allentown.

Pocahontas, No. 5, Edwardsville.

Wyoming Valley, No. 6, Wilkes-Barre.

Waukina, No. 7, Pittsburg.

Tamana, No. 8, Scranton.

Neoskaleta, No. 9, Nanticoke.

Pawnee, No. 10, Luzerne.

Wahnetah, No. 11, Plymouth.

Naomi, No. 12, Shamokin.

Tippecanoe, No. 14, Mill Creek.

Haco, No. 14, Parsons.

Equa, No. 15, West Pittston.

Tongwe, No. 16, Ashley.

Osceola, No. 17, Columbia.

Iona, No. 18, Mahanoy City.

Oweene, No. 19, Great Bend.

Leola, No. 20, Hazleton.

Neshaminy, No. 21, Bristol.

Reported the death of P. G. S. Daniel McGowen, No. 51. He had issued a Talk for Aid for the Yellow Fever Sufferers of Florida. That 390 fathoms had been received.

Increase for the great sun, 1737.

Tax due the G. C. U. S., \$2426.40.

The Election Board reported 2267 votes cast.

Great Chiefs elected:

Great Sachem, Wm. G. Meyers, No. 73.

Great Senior Sagamore, John M. McCulley, No. 2.

Great Junior Sagamore, Wm. C. Conley, No. 8.

Great Prophet, Thomas D. Tanner, No. 84.

Great Chief of Records, Thomas K. Donnalley, No. 18.

Great Keeper of Wampum, George W. Kreamer, No. 45.

Special Council.

A Special Council was held in Red Men's wigwam, 928 Race street, Philadelphia, on the sleep of the 31st Sturgeon Moon, G. S. D. 398. Great Sachem Myers, presiding.

G. C. of R. Donnalley being sick, P. G. S. Conley acted.

The call for the special council was signed by 18 Past Sachems and besides the admission of Past Sachems, the call was for "such other business as may be brought before it."

The Great Sachem ruled that inasmuch as the business to be transacted must be specified in the call "that only Past Sachems could be admitted."

Eighty-sixth Council.

At Scranton on the 20th Flower Moon, G. S. D. 399. Great Sachem Myers presiding.

The long talk of the Great Sachem was of an encouraging

character. Many visitations had been made. He recommended that the honors of Past Sachems be given the first elective chiefs of a new Tribe, and that the salary of the Great Chief of Records be increased.

Tribes instituted:

Mohawk Tribe, No. 14, Philadelphia.

Red Hawk, No. 55, Allentown.

Towamencin Tribe, No. 99, Royersford.

Quittapahilla Tribe, No. 136, Sherman.

Kittatany Tribe, No. 88, Danboro.

Monongahela Tribe, No. 143, Uniontown.

Aquashicola Tribe, No. 158, Slatington.

Coconeanguo Tribe, No. 180, Plainsville.

Montour Tribe, No. 188, Dubois.

Onoko Tribe, No. 193, Plymouth.

Tunkhannunk Tribe, No. 197, Tunkhannock.

Kingsessing Tribe, No. 209, Philadelphia.

Oconomowok Tribe, No. 218, Rosebud.

Keetoowah Tribe, No. 222, Tullytown.

Gananoqua Tribe, No. 232, Philadelphia.

Oneto Tribe, No. 237, Mt. Pleasant.

Pewaukee Tribe, No. 240, Tarrs.

Erie Tribe, No. 252, Erie.

Minnetonka Tribe, No. 284, Philadelphia.

Wachusett Tribe, No. 285, Kane.

White Stone Tribe, No. 286, Brownfield.

Unadilla Tribe, No. 287, Minersville.

Degree of Pocahontas:

Esther, No. 22, Wyoming.

Mineola, No. 23, Bethlehem.

Onoka, No. 24, Scranton.

Winona, No. 25, Miners.

Hiawatha, No. 26, Scranton.

Ponemah, No. 27, Kane.

Wapoo, No. 28, Industry.

Matoka, No. 29, Bangor.

Metamoo, No. 30, South Bethlehem.

The Great Sachem reported that under instructions of the Great Chief he had issued a call for the assistance of the members who had suffered from the Johnstown flood.

Received from Pennsylvania	\$3,523.95
G. C. of U. S.	250.00
California	5.00
Colorado	75.00
Connecticut	97.50
Delaware	35.00
District of Columbia	15.00
Georgia	75.00
Indiana	45.00
Iowa	20.00
Louisiana	15.00
Maryland	25.00
Massachusetts	155.41
Missouri	15.00
New York	104.00
New Jersey	920.60
Ohio	387.05
Virginia	19.75

A total of\$5,783.26

Which sum was distributed by the Great Chief.

G. I. Thomas J. Francis and G. C. of R. Charles C. Conley, of the G. C. U. S., were admitted and received.

The Finance Committee reported that the G. K. of W. had advanced sufficient wampum to liquidate the bills and that he had done so for over ten great suns.

P. G. I's. Baker and Conley. P. G. S. Morey, Knipe and G. Sachem Myers, were appointed a committee to procure a suitable testimonial for G. K. of W. George W. Kreamer.

Election Board reported that 2257 votes had been cast.

Great Chiefs elected:

Great Sachem. John M. McCulley, No. 2.

Great Senior Sagamore, William C. Conley, No. 8.

Great Junior Sagamore, John Fry, No. 1.

Great Prophet, Wm. G. Myers, No. 73.

Great Chief of Records, Thomas K. Donnalley, No. 18.

Great Keeper of Wampum, George W. Kreamer, No. 45.

Increase for the great sun, 1971.

Harrisburg was selected to hold the next council.

P. G. S. Myers was presented with a P. G. S's. Regalia and Jewel and a purse of wampum.

Eighty-seventh Council.

At Harrisburg on the 29th Flower Moon, G. S. D. 400.

A general reception was had.

Great Sachem McCulley kindled the council fire. The Great Sachem reported Tribes instituted:

Neshaminy Tribe, No. 23, Philadelphia.

Mahoning Tribe, No. 77, Danville.

Wannetta Tribe, No. 85, Milton.

Osseo Tribe, No. 89, Delta.

Saukie Tribe, No. 107, Priceburg.

Chickasaw Tribe, No. 114, Mount Bethel.

Red Cloud Tribe, No. 150 (German), Philadelphia.

Paxinosa Tribe, No. 165, Wilkes-Barre.

Washtella Tribe, No. 169, Olyphant.

Modoc Tribe, No. 182, Wilkes-Barre.

Waneka Tribe, No. 183, South Bethlehem.

Itaska Tribe, No. 184, Philadelphia.

Standing Elk Tribe, No. 200, Philadelphia.

Taghneghdoarus Tribe, No. 225, Shamokin.

Wyomissing Tribe, No. 231, Berwyn.

Winipiseogee Tribe, No. 238, Philadelphia.

Tamaqua Tribe, No. 288, Tamaqua.

Onawa Tribe, No. 289, Leisenring.

Wonewok Tribe, No. 290 (German), Pittsburg.

Mishamokwa Tribe, No. 291, Glen Lyon.

Opessah Tribe, No. 292, Marietta.

Minneota Tribe, No. 293, McKeesport.

Monockonock Tribe, No. 294, Pittston.

Mahaska Tribe, No. 295, Greensburg.

Apalachin Tribe, No. 296, Franklin Forks.

Illini Tribe, No. 297, Morgans.

Susquehanna Tribe, No. 298, Steelton.

Grey Eagle Tribe, No. 299, Enterprise.

Ioka Tribe, No. 300, Philadelphia.

Wyanet Tribe, No. 301, Reading.

Oppomanyahook Tribe. No. 302, Bethlehem.
Degree of Pocahontas:
Juniata, No. 31, Shenandoah.
Oneto, No. 32, Pittston.
Mocanaqua, No. 33, Philadelphia.
Wishawoka, No. 34, Williamstown.
Paunawdawa, No. 35, Brisbin.
Maumee, No. 36, Allentown.
Wiconisco, No. 37, Wiconisco.
Shickalamy, No. 38, Northumberland.
Wyomissing, No. 39, Pottsville.
Tallalula, No. 40, Philadelphia.
Wyagnet, No. 41, Weatherly.
Walkane, No. 42, Priceburg.
The G. S. reported the death of P. G. S., M. J. Weaver,
No. 22, and P. G. S., Wm. J. McClure, No. 31.

The usual resolutions of respect were adopted.

A testimonial, consisting of a Silver Service Set, was then presented to G. K. of W. George W. Kreamer on behalf of the Great Council by P. G. I. Conley, and the same was received by Brother Kreamer in fitting terms.

The Special Committee on Jubilee G. S. D. 400, recommended:

First.—Intellectual, vocal and instrumental entertainment in commemoration of Discovery Sun.

Second.—An Exemplification of the Adoption Degree.

Third.—A Parade.

Fourth.—An appropriation of \$750 to carry out the programme.

The propositions were approved of.

The Election Board reported that 2300 votes had been cast.

Great Chiefs elected:

Great Sachem, Wm. C. Conley, No. 8.

Great Senior Sagamore, John Fry, No. 1.

Great Junior Sagamore, David Conn, No. 236.

Great Prophet, John M. McCulley, No. 2.

Great Chief of Records, Thomas K. Donnalley, No. 18.

Great Keeper of Wampum, George W. Kreamer, No. 45.

A gold watch, chain and mark was presented to Great Sachem McCulley.

The Great Reps. were instructed to vote against further changes in the ceremonies. The question of admitting pale faces between 18 and 21 great suns of age was defeated.

The Great Reps. reported that a Diploma or Certificate of Membership had been adopted, which was beautiful and artistic in design. The same having been presented by G. I. Donnalley.

The committee to carry out the Celebration of Discovery Day was Charles C. Conley, No. 51, William J. Cain, No. 20, Robert P. Morton, No. 139, Charles W. Hancock, No. 157, and William Lancaster, No. 1.

Special Councils.

At Philadelphia, on the sleep of the 26th sun, Corn Moon, G. S. D. 400. Great Sachem Wm. Conley presiding, to take some action upon the death of P. G. S. Wiestenberg.

Remarks as to the good work done by the Brother were made by P. G. I. Baker, and a committee was appointed consisting of P. G. I. Baker, P. G. S's. Stewart, Knipe, Moss and Clymer and P. S. Hollis and Campernell to draft suitable resolutions of condolence.

The same was presented and approved.

An invitation was accepted to attend the funeral, on the 27th sun. The services at the grave were rendered by P. G. S. Donnalley.

On the 12th of Traveling Moon, a Special Council was convened, to take some action upon the death of P. G. S. John J. Redifer, No. 3. The committee to prepare resolutions were P. G. I. Conley, P. G. S. Cain, P. S's. Allison, Emberger and Poore. The same was prepared and approved. The funeral was largely attended by the members of the Order.

Eighty-eighth Council.

At Reading, on the 17th sun, Flower Moon, G. S. D. 401. Great Sachem Conley presiding.

P. G. S. Owen Scott, of Illinois, was introduced.

The Great Sachem, in his long talk, congratulated the Brothers that the council brands of the 317 Tribes were burning,

except 217, and that much interest was manifested throughout the reservation.

Tribes instituted:

Lahaska, No. 57, Newtown.

Arrapahoe, No. 68, Huntingdon.

Wenonah, No. 75, Chadds Ford.

Choconut, No. 90, Birchardville.

Canonicus, No. 94, Mechanicsburg.

Poponoming, No. 95, Wind Gap.

Chingachquook, No. 106, Chapman Quarries.

Catawissa, No. 121, Olney, Philadelphia County.

Tuscola, No. 130, Philadelphia.

Meshoppany, No. 137, Meshoppen.

Wawenoc, No. 153, Edelsman.

Champiola, No. 162, Cochranville.

Kimanchee, No. 175, Russell Hill.

Yuma, No. 179, Duryea.

Monsays, No. 194, Jermyn.

Minnekaunee, No. 198, Norristown.

Sinnemahoning, No. 224, Penfield.

Manhattan, No. 262, Mill City.

Tanawa, No. 264, Paradise.

Pahaska, No. 270, Chatham.

Agawam, No. 279, Ambler.

Waunakee, No. 303, Philadelphia.

Maumee, No. 304, Philadelphia.

Pennepack, No. 305, Philadelphia.

Choctaw, No. 306, Mt. Carmel.

Nokomis, No. 307, Connellsville.

Candota, No. 308, Concordville.

Mondamin, No. 309, Perryville.

Iona, No. 310, Philadelphia.

TeTon, No. 311, Harrisburg.

Ontelaunee, No. 312, Hamburg.

Shakopee, No. 313, Fairmount City.

Weygat, No. 314, Easton.

Poketo, No. 315, Middletown.

Tahoe, No. 316, Wilkes-Barre.

Nunda, No. 317, Unionville.

Degree of Pocahontas:

- Meta, No. 43, Philadelphia.
Susquehanna, No. 44, Wilkes-Barre.
Waco, No. 45, Scranton.
Minnewa, No. 46, Duquesne.
Owano, No. 47, Freeland.
Powokenett, No. 48, Tacony.
Idaho, No. 49, Philadelphia.
Octoraro, No. 50, Harrisburg.
Chepeton, No. 51, Sunbury.
Eyota, No. 52, Philadelphia.
Wymena, No. 53, Old Forge.
Lackawanna, No. 54, Taylorville.

He also reported the death of P. G. S. Daniel Brobst, No. 74, and P. G. S. James A. Moss, No. 70.

In speaking of the Jubilee, held in Philadelphia, on the sleep of the 12th, 13th, and 14th, Traveling Moon, G. S. D. 400, he said that it was the most splendid event in the history of the Order, notwithstanding a protest had been entered against it.

The Election Board reported that 2443 votes were cast.

Great Chiefs elected:

Great Sachem, John Fry, No. 1.

Great Senior Sagamore, David Conn, No. 236.

Great Junior Sagamore, Harrison Nesbitt, No. 119.

Great Prophet, William C. Conley, No. 8.

Great Chief of Records, Thomas K. Donnalley, No. 18.

Great Keeper of Wampum, George W. Kreamer, No. 45.

Permission was given to Cornplanter, No. 61, to work in the English language.

The Committee on State of the Order suggested that the suspensions would be decreased by a greater care in the admission of applicants, and more promptness on the part of the C. of R.

A committee was appointed and an appropriation made to erect a suitable tablet to mark the last resting place of P. G. S. Christian Wiestenberg.

Skeleton code of By-Laws were presented.

Sunbury was selected to hold the next council.

The "Tomahawk" was recognized as one of the official organs of the Order.

After the close of the council, by direction of the G. C., the

Finance Committee presented P. G. S. Wm. C. Conley with a gold watch and chain.

Ninetieth Council.

Great Council convened at Sunbury on the 16th sun, Flower Moon, G. S. D. 402. Great Sachem Fry presiding.

Tribes instituted:

Oslek Tribe, No. 318, Honesdale.

Standing Stone Tribe, No. 319, Orbisonia.

Mohave Tribe, No. 320, Philadelphia.

Tetonka Tribe, No. 321, Philadelphia.

Tongwee Tribe, No. 322, Philadelphia.

Leola Tribe, No. 323, Philadelphia.

Blazing Arrow Tribe, No. 324, Waverly.

Wapella Tribe, No. 325, Philadelphia.

High Sun Tribe, No. 326, Hawley.

Pecos Tribe, No. 327, Schuylkill Haven.

Menno Tribe, No. 328, Philadelphia.

Oklahoma Tribe, No. 329, Imlerton.

Unamis Tribe, No. 330, Reading.

Pokosin Tribe, No. 331, Harrisburg.

Kickapoo Tribe, No. 332, East Bangor.

Uintah Tribe, No. 333, E. Mauch Chunk.

Minnewaskie Tribe, No. 334, Coudersport.

Quindaro Tribe, No. 335, Chambersburg.

Katonka Tribe, No. 336, Bernice.

Pequest Tribe, No. 337, Dunmore.

Degree of Pocahontas:

Swatara. No. 55, Steelton.

Wauanna, No. 56, Jermyn.

Conestoga, No. 57, Williamsport.

White Cloud, No. 58, Glen Lyon.

Powhattan, No. 59, Altoona.

Beaver, No. 60, Norristown.

That he had an exemplification of the Adoption Ceremony in Industrial Hall, the expenses of which was paid for from his appropriation. The work was performed by Passyunk Tribe, in the presence of over 1000 members. He stated that an appeal

had been filed with Great Incohonee Donnalley against his action in the appointment of P. S. James H. George as Chief Deputy of the D. of P., and that the Great Incohonee had ruled that the Great Sachem had no right to create a Chieftaincy not provided for by any legislation of the G. C. U. S. This decision was sustained by the National Council, and the commission of P. S. George was revoked.

The G. C. of R. reported that the revised rituals were in the hands of the Tribes. That he had prepared a new revision of the Digest.

The skeleton code of By-Laws were adopted.

The Election Board reported the vote cast 2608.

Great Chiefs elected:

Great Sachem, David Conn, No. 236.

Great Senior Sagamore, Harrison Nesbitt, No. 119.

Great Junior Sagamore, John E. Poore, No. 116.

Great Prophet, John Fry, No. 1.

Great Chief of Records, Thomas K. Donnalley, No. 18.

Great Keeper of Wampum, George W. Kreamer, No. 45.

Great Reps. reported that a Veterans Badge, as designed by G. I. Donnalley, had been adopted, to be worn by those who had been members twenty-one great suns in succession.

That working in Chiefs Degree had been defeated.

Bethlehem was selected to hold the next council.

The salary of G. C. of R. was fixed at \$1200.

Ninety-first Council.

At Bethlehem, on the 15th sun, Flower Moon, G. S. D. 403. Great Sachem Conn presiding.

The Great Sachem's long Talk contained no matters of vital importance, outside of a reference to the Order's participation in the Dedication of Penn Treaty Park, the place where William Penn made his treaty with the Lenapes under Chief Tamanend.

At said dedication P. G. I. Charles C. Conley and P. G. I. Thomas K. Donnalley delivered talks.

That G. I. Thomas Peckinpaugh, of Ohio, G. S. S. Andrew H. Patton, of Massachusetts, G. P. Thomas K. Donnalley, of Pennsylvania, and G. C. of R. Charles C. Conley, of Pennsyl-

vania, had, along with the Great Chiefs, visited the reservation.

... Tribes instituted:

- ... Miniska Tribe, No. 338, Pittsburg.
- ... Waukeshaw Tribe, No. 339, Williamsport.
- ... Warrior Eagle Tribe, No. 340, Harrisburg.
- ... Mazomania Tribe, No. 341, Reynoldsville.
- ... Pakenah Tribe, No. 342, Hulmeville.
- ... Teocco Tribe, No. 343, Philadelphia.
- ... Nantihalah Tribe, No. 344, Philadelphia.
- ... Moosic Tribe, No. 345, Hines Corner.
- ... Muscodah Tribe, No. 346, Sharon Hill.
- ... Lehahanna Tribe, No. 347, Scranton.

Degree of Pocahontas:

- Itaska, No. 27, Philadelphia.
- Winema, No. 61, Philadelphia.
- Oneida, No. 62, Huntingdon.
- Warrior Eagle, No. 63, Harrisburg.
- Owaissa, No. 64, Olney.
- ... Ioka, No. 65, Florin.
- ... Pokoson, No. 66, Harrisburg.
- ... Narragansett, No. 67, Reading.
- Alpharetta, No. 68, Mechanicsburg.
- Teton, No. 69, Harrisburg.
- Indianola, No. 70, Reading.

The rules for the government of the Great Sun's Council D. P. were adopted.

Great Chiefs elected:

- Great Sachem, Harrison Nesbitt, No. 119.
- Great Senior Sagamore, John E. Poore, No. 36.
- ... Great Junior Sagamore, Walter B. White, No. 93.
- ... Great Prophet, David Conn, No. 236.
- ... Great Chief of Records, Thomas K. Donnalley, No. 18.
- ... Great Keeper of Wampum, George W. Kreamer, No. 45.

The Great Council decided not to print the records in the German language.

... A resolution was approved instructing the Great Sachem to appoint a Committee on Press.

Ninety-second Council.

At Philadelphia, on the 21st Flower Moon, G. S. D. 404. Great Sachem Nesbitt presiding.

The Great Sachem reported that owing to the financial depression no good results had followed the efforts of the Great Chiefs. That with the assistance of P. G. I. Conley, G. S. S. Poore, G. C. of R. Donnalley and P. G. S. Tanner, he had constituted a Great Sun's Council of the D. of P., at Allentown, on the 17th Flower Moon, G. S. D. 403.

He reported the death of P. G. S. Joseph Barton, No. 7.

That in accordance with the action of the G. C. U. S., as per instructions from the Great Incohonee, he had issued a talk, that the Tribes must work in the Chief's Degree on the 1st Cold Moon, G. S. D. 406, and he directed and permitted the Tribes to confer the degrees free of charge, and issued a dispensation granting the Tribes the power to admit and confer the degrees for three fathoms.

Tribes instituted:

Waseca Tribe. No. 48, Philadelphia.

Powhattan Tribe, No. 151, Mahanoy City.

Tongwee Tribe, No. 322, Philadelphia.

Sinnemahoning Tribe, No. 348, Cross Forks.

Chiques Tribe, No. 349, Florin.

Nanticoke Tribe, No. 350 (German), Nanticoke.

Neversink Tribe, No. 351, Reading.

Sagamon Tribe, No. 352, East Stroudsburg.

Katahdin Tribe. No. 353, Tobyhanna.

Ouiskasset, No. 354, Mt. Pocono.

Degree of Pocahontas:

Paxinosa, No. 71, Easton.

Gawanese, No. 72, Philadelphia.

Henue, No. 73, Duryea.

Leota, No. 74, Coudersport.

Etchetah, No. 75, Minersville.

Wapella, No. 76, Fox Chase.

Iroquois, No. 77, Lancaster.

As the Grand Lodge. I. O. O. F., was holding its annual session in the city, and at the same time resolutions of fraternal greeting were adopted and forwarded through a committee,

consisting of Brothers Charles C. Conley, John E. Poore and Charles W. Hancock, who reported having attended to their duty. Resolutions of a like character were received from said Grand Lodge.

An invitation was accepted from the Committee on Reception, through P. S. Wm. H. Hudson, No. 73, to witness a competitive rendition of the Adoption Ceremony between Moscosco Tribe, No. 34, and Nantihalal Tribe, No. 344. Also to a ride on the Delaware River.

G. I. Andrew H. Patton, of Massachusetts, was introduced, also G. S. Wm. Forsythe, G. S. S. John Russell, G. J. S. David Peterson and G. C. of R. Daniel M. Stevens, of New Jersey.

The Election Board reported that 3140 votes had been cast.

Great Chiefs elected:

Great Sachem, John E. Poore, No. 36.

Great Senior Sagamore, Walter B. White, No. 93.

Great Junior Sagamore, Walter R. Rodgers, No. 281.

Great Prophet, Harrison Nesbitt, No. 119.

Great Chief of Records, Thomas K. Donnalley, No. 18.

Great Keeper of Wampum, George W. Kreamer, No. 45.

The Reps. to G. C. U. S. reported that said body, by a vote of 71 yeas to 28 nays, had adopted an amendment to the law to work in the Chiefs Degree.

That P. G. I. Donnalley had presented a protest, signed by 23 members of the G. C. U. S., against the ruling of the G. I., that the proposition only required a two-thirds vote. That inasmuch as it was an alteration to the ritual, a three-fourths vote was necessary, and in the judgment of the protestants the amendment was defeated.

The national body also decided that no Charters should be granted to light the council brand of any branch of the Order to work in any language but the English.

The competitive adoption took place in Harmonie Hall, on the sleep of the 22nd sun, the Judges being Charles N. Greer, No. 36, Frank P. Jackson, No. 2, New Jersey, and Fred Wahl, No. 15, New Jersey, who awarded the contest to Nantihalal Tribe, No. 344.

Laws as to Aged Members of Defunct Tribes were adopted. Columbia was selected as the place to hold the next council.

Ninety-third Council.

On the 19th Flower Moon, G. S. D. 405, Great Sachem Poore presiding, in the Opera House, Columbia.

P. G. I. Andrew J. Baker having died during the interim, an Im Memoriam, prepared by G. C. of R. Donnalley was read and made a part of the record. The Great Sachem, in his long talk, referred to the fact that prosperity had attended the Order, and for the first time in three great suns, an increase in membership had been recorded. The older Tribes had been encouraged during the great sun.

He noted the death of P. G. I. Andrew J. Baker, No. 7. He also called the attention of the members that on and after the first Cold Moon next, the Tribes must work in the Chiefs Degree.

That with the assistance of the Great Chiefs, he had dedicated The Improved Order of Red Men's Home, at Cheltenham, Montgomery County.

During the great sun he had met the representatives of 276 Tribes and was greeted by over 8,000 members.

Tribes instituted:

Kuquenaku, No. 27, Philadelphia.

Conodoguinet, No. 108, Carlisle.

Mingo, No. 124, Philadelphia.

Mineola, No. 187, Philadelphia.

Choctaw, No. 306, Bryn Mawr.

Nokomis, No. 307, Philadelphia.

Chappa Tribe, No. 355, West Bingham.

Wopsononock, No. 356, Altoona.

Minsi, No. 357, Northampton.

Tioga, No. 358, Philadelphia.

Towanda, No. 359, Towanda.

Pennepecka, No. 360, Horsham.

Anawan, No. 361, Hallstead.

Council Degree of Pocahontas:

Ponemah, No. 78, Philadelphia.

Manhattan, No. 79, Lebanon.

Minnetonka, No. 80, Hallstead.

Menno, No. 81, Franklin Fork.

Annita, No. 82, Pittsburg.

The G. C. of R. reported that he had made a change in the form of the six moons' report, arranging so that it only gave the numerical strength of the Tribes.

The Hall Trust, in connection with the Great Chiefs, reported the sale of the hall, 928 Race street.

Received from the sale.....	\$12,270.00
Less commission, water rent and taxes....	258.50

	<hr/>
	\$12,011.50
Balance in hands of trust.....	\$1,159.56

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	\$13,171.06
Outstanding loans paid	\$2,000.00

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	\$11,171.06

The action of the Board was endorsed, and \$9,000 of the amount was placed in a permanent fund, the balance reverting to the general fund.

The Great Chiefs reported that they had leased property at No. 115 North Twelfth street, Philadelphia, for the Headquarters of the Great Council, at a yearly rent of one thousand dollars, for three years. Had the same fixed to suit the wants of an office and leased the second story front to the G. C. U. S. at a rent of five hundred dollars per great sun. This action was endorsed.

P. G. S., P. J. Gardner, of Massachusetts, Chairman of the Semi-Centennial Anniversary of the G. C. U. S., by permission, spoke upon the celebration of the anniversary, and requested that the Great Council enact legislation through which the G. C. U. S. would be invited to kindle its council fire in Corn Moon, G. S. D. 406, in the City of Philadelphia.

A committee was appointed, who reported favorable, and the Great Council endorsed it.

The Election Board reported that 3195 votes had been cast. Great Chiefs elected:

Great Sachem, Walter B. White, No. 93.

Great Senior Sagamore, Walter R. Rodgers, No. 281.

Great Junior Sagamore, Jerome Hite, No. 243.

Great Prophet, John E. Poore, No. 36.

Great Chief of Records, Thomas K. Donnalley, No. 18.

Great Keeper of Wampum, George W. Kreamer, No. 45.

The proposition as to Jewels in lieu of the Sash was defeated. A Memorial Service Ceremonial was adopted. It was decided in favor of admitting pale faces between 18 and 21 years of age.

Mauch Chunk was selected to hold the next council.

The title of the Chiefs of the Great Sun's Council D. of P., were changed.

The G. C. of R. reported that a vote had been taken to form a State Great Council, D. of P., and it was defeated.

Membership, 32.331.

Ninety-fourth Council.

At Mauch Chunk, on the 18th Flower Moon, G. S. D. 406. G. S. S. Rodgers presiding.

The Great Sachem's long talk contained nothing of interest outside of the appointment of a committee to make arrangements for the council of the Great Council of the United States.

He reported the death of P. G. S., E. F. Stewart, No. 190, and J. F. Madeira, No. 190.

Tribes instituted:

Sago, No. 152, Philadelphia.

Fleetfoot, No. 366, Westfield.

Canaserago, No. 367, Genesee.

Selocta, No. 368, Philadelphia.

Degree of Pocahontas:

Tacoma, No. 48, Philadelphia.

White Lilly, No. 83, Northampton.

Poketo, No. 84, Middletown.

Cheynita, No. 85, Pittsburg.

Cowanesque, No. 86, Knoxville.

Red Cloud, No. 87, Allentown.

Warahpa, No. 88, Peckville.

Quindaro, No. 89, Chambersburg.

Oslek, No. 90, Honesdale.

Wallenpaupaw, No. 91, Hawley.

Shawnese, No. 92, Philadelphia.

Itah, No. 93, Philadelphia.

Montezuma, No. 94, Philadelphia.

The G. C. of R. reported a decrease during the first six moons and through the exertion of the G. S. S., G. J. S. and G. C. of R., some interest was infused into the members and a slight gain for the great sun resulted therefrom.

The G. C. of R. reported that he had allowed the Managers of the Improved Order of Red Men's Home to hold their meetings in the office.

The Election Board reported that 3200 votes were cast.

Great Chiefs elected:

Great Sachem, Walter R. Rodgers, No. 281.

Great Senior Sagamore, Jerome Hite, No. 243.

Great Junior Sagamore, Joseph Allison, No. 79.

Great Prophet, Walter B. White, No. 93.

Great Chief of Records, Thomas K. Donnalley, No. 18.

Great Keeper of Wampum, George W. Kreamer, No. 45.

The Committee on Golden Jubilee of G. C. U. S., reported in favor of demonstrations in different sections of the City of Philadelphia.

The Reps. to G. C. U. S. reported that said body had accepted an invitation to hold their next council in the City of Philadelphia, and had appropriated two thousand dollars to defray expenses.

That P. G. I. Thomas K. Donnalley had been appointed National Exemplifier.

G. C. of R. Daniel M. Stevens, of New Jersey, was introduced.

Honesdale was selected as a place to hold the next council.

Ninety-fifth Council.

On the 17th Flower Moon, G. S. D. 407, at Honesdale. Great Sachem Rodgers presiding.

P. S. Hollis, No. 50, presented Preambles and Resolutions as to the war existing between Spain and our Government, and expressing our sympathies for the Cuban Patriots. The same was unanimously approved.

The Great Sachem, in his talk, stated that he had trailed in the interest of the Fraternity over 10,000 miles, and devoted fifty-two suns, and that the other Great Chiefs had done likewise,

and that during the great sun he had the hearty co-operation of the entire board.

That he had condemned the issuance of circulars and documents of an electioneering character as being in conflict with the rulings of the Great Council. That as the Golden Jubilee of the G. C. U. S. was held in the City of Philadelphia, he had issued a talk to the Tribes requesting contributions so that the ladies accompanying the members of the G. C. U. S. might be taken care of. The same had been responded to and he had received \$308.50. To look after the ladies he appointed Mrs. Walter R. Rodgers, Mrs. Thomas K. Donnalley, Mrs. Wm. C. Conley, Mrs. Richard E. Tongue, Mrs. Hannah Miller, Mrs. Randolph M. Trout, Mrs. Harry Lawrence.

He had received a call for a special council of the Great Council of Pennsylvania, signed by 24 Past Sachems for the purpose of taking into consideration the insubordination of Gawanese Tribe, No. 281, in their neglect or refusal to obey the mandate of the G. C. U. S. He did not issue the call by and with the advice of the Board of Great Council Chiefs, as said Tribe had not been declared insubordinate by any authority of the Order.

Tribes instituted:

Ee-shah-ko-nee, No. 22, Harrisburg.

Tuscola, No. 128, Wilkesbarre.

Oconomowok, No. 218, Rosebud.

Killbuck, No. 369, Patton.

Canadea, No. 370, Galetton.

Poquessing, No. 371, Holmesburg.

Tiadaughton, No. 372, Gold.

Niobrara, No. 373, Tremont.

Degree of Pocahontas:

Sago, No. 95, Philadelphia.

Lenni Lenape, No. 96, Philadelphia.

Nittauinis, No. 97, York.

Otsego, No. 98, Mt. Joy.

Tonguwa, No. 99, Philadelphia.

Uncas, No. 100, Waynesboro.

Sakima, No. 101, Philadelphia.

Weosa, No. 102, Mt. Bethel.

Waukarusa, No. 103, Norristown.

A proposition from Wawasett Tribe, No. 172. advocating the admission of the North American Indian was unanimously endorsed.

The Great Sachem was endorsed as to his talk in reference to electioneering documents and the incoming Great Sachem was directed to issue a mandate forbidding the reading of circulars of this character by the C. of R. of Tribes, and a failure to comply with the mandate would subject the C. of R. to charges.

The Great Sachem was sustained in his talk as to Gawanese Tribe, No. 281.

The Election Board reported the number of votes, 3850.
Great Chiefs elected:

Great Sachem, Jerome Hite, No. 243.

Great Senior Sagamore, Joseph Allison, No. 79.

Great Junior Sagamore, Alex. A. Ayres, No. 194.

Great Prophet, Walter R. Rodgers, No. 281.

Great Chief of Records, Thomas K. Donnalley, No. 18.

Great Keeper of Wampum, George W. Kreamer, No. 45.

The Semi-Centennial Committee of the G. C. U. S. reported that in conjunction with the committee of the G. C. U. S., P. G. I. Thomas K. Donnalley, Pennsylvania, William C. Robbins, Connecticut, Thomas McDonough, New Jersey, George J. Byron, Delaware, and Clement Smith, Pennsylvania. The Golden Jubilee was a grand success, and the gatherings in the different sections of Philadelphia would result in incalculable benefit to the Order.

The programme, as a valuable epoch in the history, is herein published:

Monday, September 13th.

Informal reception at the Continental Hotel.

Tuesday, September 14th.

At 9 A. M., words of greeting, by Great Sachem Walter R. Rodgers. Talks by his Honor, the Mayor, Charles F. Warwick, and P. G. I. Thomas K. Donnalley.

At 8 P. M., demonstrations in the four sections of the city.

Wednesday, September 15th.

7.45 P. M., Exemplification of the Ceremonies of the Order, under direction of National Exemplifier Donnalley.

Thursday, September 16th.

2 P. M., Steamboat ride on the Delaware River and gala day at Washington Park, N. J.

Evening, Exemplification of the Revised Ceremony of the D. of P.

Friday, September 17th.

9 P. M., Banquet at Lulu Temple Hall, under the auspices of the Dignified Club.

The Ladies' Committee, under charge of Great Sachem Rodgers, presented a programme for the four days, and the ladies visited the various points of interests throughout the city. A Tally-Ho Coach ride through Fairmount Park, along Wissahickon Creek and to Indian Rock, a trolley ride to Willow Grove and the ride on the Delaware River.

The committee returned thanks to the members of the Order for their assistance and the various business firms for the elaborate decorations of their establishments.

The Great Council returned a unanimous vote of thanks to the committee.

The councils were changed to the second Tuesday in Hot Moon.

The penalties as to the indebtedness of members was fixed at an amount equalling thirteen seven suns dues.

A resolution was adopted fixing a prize of a flag of the Order to the Tribe having the largest gain of members during the coming great sun.

Lancaster was selected as the place to hold the next council.

Ninety-sixth Council.

At Lancaster, on the 13th sun, Hot Moon, G. S. D. 408. Great Sachem Hite presiding.

In his remarks G. C. of R. Donnalley stated that it was twenty-seven great suns since the Great Council had convened in Lancaster, and among those present who held chieftaincies then were P. G. S. Joseph W. Clymer, who was then Great Junior Sagamore, P. G. S. George W. Kreamer, then Great Sannap, P. G. I. Thomas K. Donnalley, then Great Guard of Forest. Others

present then and now were P. G. I. Charles C. Conley, No. 51, P. G. S. John M. McCulley, No. 2, P. G. S. Adam Shuh, No. 44, Henry Baldwin, No. 47, William G. Hollis, No. 50, Charles Naylor, No. 87, and Thomas A. Winkworth, No. 8.

The Great Sachem, in his talk, stated that the thirteen moons had been pleasant ones and the gain in membership far beyond his expectations. That he had issued a mandate as to electioneering documents and that objections thereto had been made.

He had recommended that the Tribes adopt some plan to celebrate the fiftieth anniversary of the institution of the Great Council. That he reported the death of P. G. S. John M. Carle and he had paid over two hundred visitations and had been received with that friendship characteristic of Red Men.

Tribes instituted:

Chicopee, No. 176, Philadelphia.

Leckhaw, No. 185, Allentown.

Te Ton, No. 311, Reedsville.

Shakopee, No. 313, McKeesport.

Minnequa, No. 375, Shippensburg.

Matoaca, No. 376, Philadelphia.

Yolo, No. 377, Philadelphia.

Peosta, No. 378, Red Lion.

Ioska, No. 379, Philadelphia.

Allegany, No. 380, Roulette.

Menoken, No. 381, Philadelphia.

Wauwauseum, No. 382, Harrisburg.

Tallalula, No. 383, Williamsport.

Indianola, No. 384, Birdsboro.

Tiog, No. 385, Tioga.

Degree of Pocahontas:

Tippecanoe, No. 16, Hudson.

Osseo, No. 105, Philadelphia.

Sanatoga, No. 106, Pottstown.

Waseca, No. 107, Susquehanna.

Wonewok, No. 108, Philadelphia.

Menoken, No. 109, Philadelphia.

Teocco, No. 110, Philadelphia.

Wild Rose, 111, Galeton.

The G. C. of R., in his talk, stated that when he assumed

the chieftaincy of G. C. of R. the membership was 22,527, now it was 37,510. A gain of sixty-five per cent.

A table as to the cost per capita was entered on the records showing that the same was 21 9-10, as the mileage was 6 4-10. leaving the per capita 15 5-10.

This was conclusive evidence that the Great Council could not afford to hold its great sun's council in localities far removed from where the majority of Tribes meet.

The Great Chiefs reported that they had borrowed \$4,000 to meet the expenses of the Great Council due about the first Corn Moon.

The reports showed the membership to be 37,516. Gain during the great sun 3,545.

P. G. I. Charles Litchman, Massachusetts, was admitted.

The terms of G. C. of R. and G. K. of W. was fixed at two great suns.

One hundred and two fathoms and five feet was contributed by the members to the Managers of the Red Men's Home to erect a monument at Hillside Cemetery.

The official recognition given to "The Council Brand," was recinded.

Reading was selectetd as the place to hold the next Great Council.

The Committee on State of the Order reported as to the prosperity of the Order, and stated that the compilation of laws and rulings of the Great Council, as prepared by G. C. of R. Donnalley, were of incalculable benefit and work well performed.

Great Chiefs elected:

Great Sachem, Joseph Allison, No. 79.

Great Senior Sagamore, Alex. A. Ayres. No. 194.

Great Junior Sagamore, Joseph Farrar, No. 144.

Great Prophet, Jerome Hite, No. 243.

Great Chief of Records, Thomas K. Donnalley, No. 18.

Great Keeper of Wampum, George W. Kreamer, No. 45.

Ninety-seventh Council.

The Great Council convened at Reading on the 12th sun, Hot Moon, G. S. D. 409. G. S. S. Ayres presiding.

The G. C. of R. announced the death of Joseph Allison, who, one great sun ago, had been raised to the Chieftaincy of Great Sachem, on the 10th of this moon.

G. S. S. Ayres, under the law, became 'Great Sachem and kindled the council fire.

The long talk of Joseph Allison, as Great Sachem, which had been prepared prior to his decease, was then read. In it he said that he fully realized the responsibilities he had pledged himself to perform and that the Chieftaincy of Great Sachem was a dignified one and he had determined to be worthy of the commendations of his brothers. That the goal for which he had striven had been passed and the numerical increase was unprecedented. The rank and file had been alive, and an increase of 5,000 had been the "Watchword."

He had made 150 visitations and the increase was upwards of 5,500.

He called the attention of the Great Council to the Orphans' Guardian Fund Assessment, and recommended that the same be given careful consideration, so as to arrive at a definite conclusion as to the right of the G. C. U. S. to compel Tribes to pay such assessment.

Schools of instructions had been held during the great sun, under the auspices of National Exemplifier Donnalley.

(The long talk of Great Sachem Joseph Allison was written by himself two seven suns prior to his death).

Tribes instituted:

Yawas, No. 85, Milton.

Saw Waw, No. 223, Edge Hill.

Tohickon, No. 386, Green Lane.

Canoe, No. 387, Port Alleghany.

Popodickon, No. 388, Boyertown.

Chehalis, No. 389, Mill Hall.

Opitsah, No. 390, Athens.

Winnepurket, No. 391, Philadelphia.

Goshenhoppen, No. 392, East Greenville.

Grey Eagle, No. 393, Homestead.

Brushwood, No. 394, Rinerton.

Blue Jacket,, No. 395, Ardmore.

Ketopah, No. 396, Philadelphia.

Kesota, No. 397, Philadelphia.

Degree of Pocahontas:

Lackawanna, No. 112, Carbondale.

Codorus, No. 113, York.

Zino, No. 114, Pittston.

Pequod, No. 115, Philadelphia.

Kingsessing, No. 116, Philadelphia.

Opitsah, No. 117, Reading.

Neversink, No. 118, Birdsboro.

Weccacoe, No. 119, Philadelphia.

The G. C. of R. reported that it was a pleasure to present the evidence of continued prosperity. That the prize for the largest gain should be awarded to Chattahoochee Tribe, No. 17, an increase of 222.

A record was read as to the death of Great Sachem Joseph Allison, which was made a part of the proceedings, and the G. C. of R. was directed to prepare in book form an In Memoriam on his death.

An invitation was read and accepted from Minnewa Tribe, No. 79, requesting the members to attend the funeral of Joseph Allison and that P. G. I. Thomas K. Donnalley deliver the ceremonies at the grave.

The Election Board reported the following Great Chiefs elected:

Great Sachem, Alex. A. Ayres, No. 194.

Great Senior Sagamore, Joseph Farrar, No. 144.

Great Junior Sagamore, Charles Willets, No. 74.

Great Prophet, Joseph Allison, No. 79.

Great Keeper of Wampum, George W. Kreamer, No. 45.

Great Chief of Records, Thomas K. Donnalley, No. 18.

P. G. S. Jerome Hite, No. 243, was elected Great Prophet in place of Joseph Allison, deceased.

The Great Council, after considerable discussion, ruled that on the death of the Great Sachem, the Great Senior Sagamore assumes the Chieftaincy and was entitled to the honors thereof.

The Committee on State of the Order presented a lengthy report, eulogistic of the good work done by Joseph Allison, and the irreparable loss to the Order through his death.

The subject of the Orphans' Guardian Fund Assessment was considered through a communication read from Narragansett Tribe, No. 43, and the Great Council decided that the G. C. U. S.

had no right to assess the members, but requested the Tribe to make a donation of five inches for each member.

Ninety-eighth Council.

The ninety-eighth council was held in Harmonie Hall, Philadelphia, on the 11th Hot Moon, G. S. G. 410. Great Sachem Ayres presiding.

The Great Sachem, in his talk, stated that he but faintly realized the responsibilities when raised, but that the same was demonstrated during the great sun.

He devoted nine moons and trailed 13,000 miles.

He reported the death of P. G. S. George Brown, No. 18, and Great Rep. Harry E. Shaw, No. 377.

Tribes instituted:

Tonaluka, No. 72, Catawissa.

Wyandotte, No. 54, Philadelphia.

Conemah, No. 254, Erie.

Chingachquook, No. 106, Chapmans.

Minnetonka, No. 284, Nazareth.

Lox-E-Lox, No. 398, Alburtis.

Chemung, No. 399, Barnesboro.

Samoset, No. 400, De Turkesville.

Quemahoning, No. 401, Elk Lick.

Tonquas, No. 402, Greencastle.

Mackanee, No. 403, Smethport.

Totem, No. 404, Philadelphia.

Youhiogheny, No. 405, Meyersdale.

Blazing Arrow, No. 406, Tyrone.

Chinclaclamoose, No. 407, Clearfield.

Neshemah, No. 408, Philadelphia.

Alpena, No. 409, Philadelphia.

The G. C. of R's. talk contained the status of the Orphans' Guardian Assessment Fund and the legislation thereon by the G. C. U. S.

Great Incohonee Edwin D. Wiley, of Iowa, was received with honors.

The report showed that the membership was 45 261. Gain,
1.985

Great Reps. reported that P. G. I. Charles C. Conley declined further service at G. C. of R., G. C. U. S. That the name of Joseph Allison was to be recorded as a Past Great Sachem.

New forms of Withdrawal and Dismissal Cards, also a short form of the Degree Ceremonies were adopted.

That the Official Journal had been issued under the charge of P. G. I. Andrew Paton, of Massachusetts.

An invitation was accepted to attend a musical entertainment, an exemplification of the Degree Ceremonies, a ride on the Delaware River and a plank shad dinner at Washington Park, N. J.

P. G. S. Marcus A. Marks, of Ohio, G. S. John Orr, G. K. of W., E. J. Boyd, of New York, and G. P. James Hargis, of Delaware, were introduced and received with honors.

Remarks as to the Orphans' Guardian Fund were made by P. G. S. Marks, P. G. S. Clymer, G. G. of F Macferran, P. G. S. Hargis and P. G. S. Boyd.

The Great Chiefs elected as per report of the Election Board:

Great Sachem, Joseph Farrar, No. 144.

Great Senior Sagamore, Charles R. Willetts, No. 74.

Great Junior Sagamore. Paul C. Buck, No. 236.

Great Prophet, Alex. A. Ayres, No. 194.

G. S. Joseph E. Nowrey, G. P. William Newcorn, G. C. of R. Daniel M. Stevens, G. Rep. Charles J. Harper, P. S. Charles H. Cummins, all of New Jersey, were admitted and received with honors.

Permission was given to Tribe No. 93, to change their name to Manitou.

The last sun's council was held in Elk's Hall, No. 239 North Ninth street.

A committee consisting of Joseph Farrar, Thomas K. Donalley, George W. Creamer, A. B. Kerr, Truss Connell, Richard E. Tongue and Charles C. Conley, were appointed to surrender the lease of No. 115 North Twelfth street, and rent other offices at an expense not to exceed eight hundred and fifty dollars.

The subject of the Assessment to the Orphans' Guardian Fund was considered, and by a vote of 199 yeas to 9 nays, the G. C. of R. was directed to return wampum in his hands, and

notify the Chiefs of the G. C. U. S. that this Great Council would not pay the assessment claimed to be due.

Permission was given to the Degree of Pocahontas to institute a Great Council, provided they carried out the law.

The premium for the largest increase of membership was awarded to Ontario Tribe, No. 280.

G. I., E. D. Wiley raised the Great Chiefs.

Ninety-ninth Council.

The Ninety-ninth Council was held in Lebanon, on the 10th sun, Hot Moon, G. S. D. 411. Great Sachem Farrar presiding.

Ninety Past Sachems admitted. Two hundred and eighty-seven Tribes represented.

The Great Sachem reported having instituted the following Tribes, and Charters were granted:

Schuylkill Tribe, No. 202, Philadelphia.

Wapella Tribe, No. 325, Philadelphia.

Modoc Tribe, No. 410, Old Forge.

Guyasuta Tribe, No. 411, Pittsburg.

Tioma Tribe, No. 412, Avoca.

Decorra Tribe, No. 413, Duncansville.

Sitting Bull Tribe, No. 414, Desire.

Tahgahjute Tribe, No. 415, Shamokin.

Metacomet Tribe, No. 416, Reading.

WeWoka Tribe, No. 417, Nelson.

Chillicothe Tribe, No. 418, New Bethlehem.

Otzinachson Tribe, No. 419, Renovo.

Susquehannock Tribe, No. 420, York Haven.

He also reported having trailed 10,000 miles and visited 250 Tribes.

He reported the presentation of a flag of the Order to Ontario Tribe, No. 280, for work performed.

The Orphans' Guardian Fund tax caused some discussions during the great sun, and the Tribes, by a large majority, was in opposition to it.

The G. C. of R., in his long talk, referred to the difficulties existing in the Degree of Pocahontas as to the formation of a State Great Council of said body.

The Finance Committee reported having borrowed \$5,000 to meet the legitimate expenses.

The membership was 48,611. Increase for the great sun, 3,318.

The Beaver was adopted as the "State Totem."

P. G. S. Charles H. Litchman was present and raised the Chiefs.

Easton was selected as the place to hold the next council.

The Chiefs raised were

• Charles R. Willits, No. 74, Great Sachem.

Paul C. Buck, No. 236, Great Senior Sagamore.

Harvey O. Burtnett, No. 61, Great Junior Sagamore.

Joseph Farrar, No. 144, Great Prophet.

Thomas K. Donnalley, No. 18, Great Chief of Records.

George W. Kreamer, No. 45, Great Keeper of Wampum.

One seven suns after the quenching of the council fire the death of P. G. I. Charles H. Litchman, was announced.

During the seven suns a banquet was given, an excursion to Mt. Gretna, a parade of the Order, all of which were enjoyed by those who attended the council.

One Hundredth Council.

The One Hundredth Council was convened in Easton, on the 10th sun, Hot Moon, G. S. D. 412. Great Sachem Willits presiding.

One hundred Past Sachems were admitted and three hundred Tribes represented.

The Great Sachem reported the institution of:

Oseetah Tribe, No. 31, Hummelstown.

Allequippa Tribe, No. 57, Harrisburg.

Henue Tribe, No. 58, Philadelphia.

Nehassane Tribe, No. 71, Bellefonte.

Chappa Tribe, No. 78, Austin.

Nununda Tribe, No. 92, Crosby.

Tomoka Tribe, No. 96, Morrisdale Mines.

Cohota Tribe, No. 97, Egypt.

Cayugas Tribe, No. 103, Annville.

Codorus Tribe, No. 107, Mt. Holly Springs.

Suwanee Tribe, No. 123, Akron.
Tilittling Tribe, No. 130, Lewisburg.
Algonquin Tribe, No. 137, Myerstown.
Wi Daagh Tribe, No. 143, Jersey Shore.
Sagwa Tribe, No. 158, Florin.
Mahaska Tribe, No. 163, Six Mile Run.
Conewingo Tribe, No. 167, Mount Union.
Monongahela Tribe, No. 338, Pittsburg.
Keokuk Tribe, No. 221, Latrobe.
Erie Tribe, No. 252, Erie.
Killattin Tribe, No. 421, Emaus.
Mowitza Tribe, No. 422, South Perkasio.
Crow Tribe, No. 423, Philadelphia.
Otisco Tribe, No. 193, Ridgway.
Arawanna Tribe, No. 224, Butler.
Kewanee Tribe, No. 217, Philadelphia.
Pewaukee Tribe, No. 240, Berwick.
And Charters were granted.

He also reported the presentation of a flag of the Order to Itaska Tribe, No. 184, Philadelphia, for the work performed during the previous great sun.

The G. C. of R. reported that he had received 1028 fathoms 85 inches for the relief of the miners who were members of the Order.

At this session the Great Chiefs reported that a Badge of Honor had been presented to each and every Brother proposed and having admitted five pale faces, and that 880 badges had been issued.

The Great Council again reiterated their refusal to pay the Orphans' Guardian tax.

The death of P. G. I. Charles H. Litchman, of Massachusetts, was reported and a memorial council held.

The Finance Committee reported that it was necessary during the interim to borrow 3500 fathoms to pay the expenses.

The membership was reported to be 54,221. Gain for the great sun, 5,619.

Great Incohonoe Thomas G. Harrison was present and raised the following Chiefs:

Great Prophet, Charles R. Willits, No. 74.

Great Sachem, Paul C. Buck, No. 236.

Great Senior Sagamore, Harvey O. Burtnett, No. 61.

Great Junior Sagamore A, C. Holland, No. 344.

Harrisburg was selected as the place to hold the next council.

P. G. S. Alexander A. Ayres, after due trial, was expelled from the Great Council.

Rules for an Orphans' Guardian Fund were adopted and the committee to have control were elected: Joseph Farrar, No. 144, Walter R. Rodgers, No. 281, John P. Wolfe, No. 239, Alfred E. Wood, No. 320. John R. Emsley, No. 10.

An Im Memoriam to P. G. I. Thomas J. Francis, of New Jersey, was spread on the records.

During the great sun an Official Reception was tendered to Great Incohonee Thomas G. Harrison, on the 24th Snow Moon, G. S. D. 412, in the wigwam of Seminole Tribe, No. 30.

One Hundred and First Council.

The One Hundred and First Council was held in Harrisburg, 14th sun, Hot Moon, G. S. D. 413. Great Sachem Buck presiding.

One hundred and ten Past Sachems were admitted, and three hundred and forty Tribes represented.

The Great Sachem reported the institution of Tribes as follows, and Charters were granted:

Massasagua Tribe, No. 68, Erie.

Wissinoming Tribe. No. 133, Philadelphia.

Natchez Tribe, No. 159, Pittsburg.

Minneota Tribe, No. 293, Emerickville.

Muskoka Tribe, No. 295, Philadelphia.

Waconia Tribe, No. 297, Lavelle.

Yohah Tribe, No. 299, Derry Station.

Wendote Tribe, No. 305, Duncannon.

Hiro Tribe, No. 309, Philadelphia.

Manangy Tribe. No. 316, Reading.

Lamonti Tribe. No. 319, Temple.

Leola Tribe, No. 323, Gowen City.

Tucquan Tribe; No. 329, Quarryville.

Shingiss Tribe, No. 339, Cannonsburg.

Gasunto Tribe, No. 347, Clairton.

Teneskwatawa Tribe, No. 348, Claysville.
Mattawanna Tribe, No. 349, McVeytown.
Hopituh Tribe, No. 355, Philadelphia.
Chenawa Tribe, No. 360, Langdondale.
Illini Tribe, No. 362, Curwensville.
Wea Tribe, No. 363, McKee's Rocks.
Geenundewah Tribe, No. 365, Kane.
Wyanoke Tribe, No. 367, Kennet.

He reported that Nos. 122 and 140 had been granted permission to work in the English language.

He issued an appeal to assist the Brothers of Middletown, who were in great distress on account of the flood in the Susquehanna River. There was received \$1,139.54.

He also reported that a State Great Council of the Degree of Pocahontas had been instituted, the council brand being lit by P. G. I. Thomas K. Donnalley, and this branch of the Order was now under the control of these branches and we wished them God speed in the promulgation of their tenets.

G. S. S. John W. Cherry, of Norfolk, Va., was received with the honors of the Order.

The Finance Committee reported the improved financial condition of the Great Council.

The membership was 61,053. Increase for the great sun, 6,713.

York was selected as the next place to kindle the council fire.

The Great Representatives reported that inasmuch as the Orphans' Guardian tax was not paid, that Pennsylvania was not entitled to representation or a seat in the body, and all those from the reservation retired. The matter was amicably adjusted, the law as to the Orphans' Guardian Fund legally adopted and the representatives and others admitted.

In the agreement made and signed, in the future our reservation was only to pay a tax on 30,000 members, virtually having the orphans of the deceased members taken care of and educated without any additional taxation.

Laws for the government of the Great Council and Tribes, also for the Permanent Fund, were adopted.

The Board of Managers of an Orphans' Guardian Fund were discharged, as the laws of the National Body rendered it un-

necessary. The G. C. of R.'s recommendation as to a committee on "Aboriginal Literature" was adopted and a committee consisting of P. G. I. Thomas K. Donnalley, P. S. John Morris, No. 139 and P. G. S. Walter R. Rodgers, No. 281, were appointed.

Memorial services were held on the demise of P. G. I. Charles C. Conley, resolution of condolence adopted and a book on the subject issued. Services and resolutions were held on the death of P. S. Thomas A. Winkworth, No. 8.

Balance in General Fund \$9,422.43

Permanent Fund 12,120.44

Aged Members Fund 232.00

The Chiefs were raised in public by G. S. S. Cherry:

Great Sachem, Harvey O. Burtnett, No. 61.

Great Senior Sagamore, A. C. Holland, No. 344.

Great Junior Sagamore, John J. Newpher, No. 59.

Great Prophet, Paul C. Buck, No. 236.

Great Chief of Records, Thomas K. Donnalley, No. 18.

Great Keeper of Wampum, George W. Kreamer, No. 45.

Among those who delivered a speech of welcome on behalf of the members of the Order in Harrisburg was Meade D. Detwiler, No. 61, who departed his life the sun after the council fire was quenched, and an Im Memoriam was inserted in the records.

The parade was a credit to the Order.

One Hundred and Second Council.

The One Hundred and Second Council was held in the City of York, 13th Hot Moon, G. S. D. 414. Great Sachem Burtnett presiding.

One hundred and thirty-five Past Sachems were admitted, and three hundred and sixty Tribes represented.

The Great Sachem reported having instituted the following Tribes and Charters were granted:

Makusa Tribe, No. 13, York.

Navajo Tribe, No. 105, Philadelphia.

Killatin Tribe, No. 421, Hellertown.

Orinoco Tribe, No. 424, Altoona.

Wasecahanna Tribe, No. 425, Auburn.

Tulpewisipi Tribe, No. 426, Turtle Point.

Horicon Tribe, No. 427, Scranton.
Wapiti Tribe, No. 428, Hamilton.
Allegrippus Tribe, No. 429, Cresson.
Aspatock Tribe, No. 430, Clark's Summit.
Tanawa Tribe, No. 431, West Fairview.
Tahoe Tribe, No. 432, Millersburg.
Wahnetah Tribe, No. 433, Newport.
Niagara Tribe, No. 434, Scranton.
Sassoonan Tribe, No. 435, Mohnsville.
Gohontoto Tribe, No. 436, Wyalusing.
Conemaugh Tribe, No. 437, South Forks.
Yuma Tribe, No. 438, Fleetwood.
Neponset Tribe, No. 439, Forest City.
Cocalico Tribe, No. 440, Reinhold.
Isanyato Tribe, No. 441, Falls Creek.
Kutanis Tribe, No. 442, Johnsonburg.
Miwasta Tribe, No. 443, Archibald.
Wabash Tribe, No. 444, Carnegie.
Waukesha Tribe, No. 445, Waynesburg.
Ameeks Tribe, No. 446, Donora.
Monetta Tribe, No. 447, Philadelphia.
Wohawa Tribe, No. 448, Blue Ridge.
Witchita Tribe, No. 69, Philadelphia.

He also reported the consolidation of No. 49 and No. 219.

He also reported the death of G. I. Thomas H. Watts, of Alabama. A council of sorrow was held and resolutions of sympathy adopted.

The G. C. of R. reported the condition of the Order when he was raised in York, in G. S. D. 397, and what it was at present, a gain of 41,172. Average membership of Tribes, 147. Average investments per Tribe \$2,388.50.

He also reported a compilation of the laws and the preparation of a digest.

He also reported the issuance of a monthly paper called "The Arrows from the Beavers."

The G. K. of W. reported:

In General Fund	\$7,208.51
Aged Members Fund	180.64
Contingent Fund	2,000.00
Permanent Fund	12,437.20

The Committee on Finance reported an improved continuance of the finances of the Great Council.

Membership was 63,729

Increase for the great sun 2,676

Worth of Tribes \$1,075,987.25

The Great Representatives reported some changes in the general laws.

The membership was 294,007.

Also that P. G. S. Joseph Farrar had been elected by the Great Chiefs of the Great Council of United States as Great Junior Sagamore. He was raised to said Chieftancy on the sleep of the 18th sun, Plant Moon, in Handel and Hayden Hall, Eighth and Spring Garden streets, Philadelphia, by G. I. John W. Cherry, of Virginia, assisted by G. P. Thomas G. Harrison, of Indiana, and P. G. I. Andrew H. Paton, of Massachusetts.

G. I. John W. Cherry, of Virginia, and G. J. S. Joseph Farrar, of Pennsylvania, were received with the honors of the Order.

Allentown was selected as the place to kindle the next council fire.

The Chiefs were raised in public by the Great Incohonee John W. Cherry:

Great Sachem, A. C. Holland, No. 344.

Great Senior Sagamore, John J. Newpher, No. 59.

Great Junior Sagamore, William J. Kerns, No. 377.

Great Prophet, Harvey O. Burtnett, No. 61.

At this public raising G. K. of W. George W. Kreamer was presented with a diamond ring and G. C. of R. Thomas K. Donnalley with a diamond stud.

The public demonstration was fine and the citizens apparently appreciated the display made by the Order.

One Hundred and Third Council.

The One Hundred and Third Council was held in Allentown, on the 12th Hot Moon, G. S. D. 415. Great Sachem Holland presiding.

One hundred and twenty Past Sachems were admitted, and three hundred and sixty-four Tribes were represented.

The Great Sachem reported the institution of the following Tribes and Charters were granted:

Tankhanne Tribe, No. 449, Sykesville.
Wurregan Tribe, No. 450, Broad Top City.
Minonk Tribe, No. 451, Philadelphia.
Kanawha Tribe, No. 452, Hampton.
Katunka Tribe, No. 453, York.
Shamans Tribe, No. 454, Conyngham.
Mondamin Tribe, No. 455, Philadelphia.
Chillisquaqua Tribe, No. 456, Mt. Carmel.
Hampa Tribe, No. 457, Mercersburg.
Lehahanna Tribe, No. 458, White Haven.
Mitanka Tribe, No. 459, Treverton.
Adirondack Tribe, No. 460, Jessup.
Tohassan Tribe, No. 461, Hicks Run.
Cassatick Tribe, No. 462, Middleport.
Sibewan Tribe, No. 463, Galitzan.
Chatuga Tribe, No. 464, Weedsville.
Musconetcong Tribe, No. 465, Martin's Creek.
Noank Tribe, No. 466, Brookville.
Nabuno Tribe, No. 467, Lancaster.
Sapona Tribe, No. 468, Philadelphia.
Hahne Tribe, No. 469, Hollidaysburg.
Nauni Tribe, No. 470, Philadelphia.
Kinoka Tribe, No. 471, Scottdale.
Tatamy Tribe, No. 472, Pen Argyl.
Wopatha Tribe, No. 473, Felton.
Sinnemahoning Tribe, No. 474, Avis.
Auray Tribe, No. 475, Smithfield.
Canagua Tribe, No. 476, Tidal.
Suyeto Tribe, No. 477, Fredenburg.
Estobaga Tribe, No. 478, Phoenixville.
Cheltan Tribe, No. 479, Philadelphia.
Accotonk Tribe, No. 480, Vandergrift.
Algonquin Tribe, No. 396, Philadelphia.

The Great Sachem also reported that two thousand one hundred and seventy-two fathoms had been collected for the San Francisco sufferers.

He reported the death of P. G. S. William Aten, No. 77, and G. K. of W. George W. Kreamer, No. 45.

The G. C. of R. reported that a reception had been given to G. I. John W. Cherry, of Virginia. G. J. S. Joseph Farrar, of Pennsylvania, and Wilson Brooks, G. C. of R. of Illinois.

As Editor of Chief of "The Arrows of Beaver," he reported that while the paper could not be increased in size, yet it had financially paid for itself and left a balance on hand. The Permanent Fund had \$12,750.00. The Finance Committee reported \$4.500 in the Contingent Fund.

The G. C. of R. reported having prepared a record containing resolutions of Im Memoriam on the death of G. K. of W. George W. Kreamer, and had distributed the same. The membership was 69,359. an increase of 5,630.

The Committee on Library reported many additions.

P. G. S. Joseph Farrar, No. 144, who had been appointed to fill the vacancy caused by the death of G. K. of W. George W. Kreamer, was unanimously elected.

The Great Representatives reported that the National Body had enacted a law that none but P. G. S's. and ex-Representatives were elligible to be elected as Great Representatives. They were instructed to advocate and vote for a repeal of said law.

G. I. John W. Cherry, Virginia, G. S. S., W. A. S, Bird, Kansas, G. J. S. Joseph Farrar, Pennsylvania, P. G. S. Joseph Nowrey, and P. G. S. Carl Foster, Connecticut, were received with the honors.

The G. C. of R. was given authority to hire a clerk and an appropriation was made. A council of sorrow was held as to the death of P. G. I. James A. Parsons, No. 34.

The Chiefs were raised by G. S. S. Bird as follows:

Great Sachem, John J. Newpher, No. 59.

Great Senior Sagamore, Wm. J. Kerns, No. 377.

Great Junior Sagamore, John S. Zimmerman, No. 225.

Great Prophet, A. C. Holland, No. 344.

Great Chief of Records, Thomas K. Donnalley, No. 18.

Great Keeper of Wampum, Joseph Farrar, No. 144.

Lancaster was selected as the next place to hold the next council.

The Committee on State of Order, reported thanks to the Great Chiefs, the members of Allentown and the citizens of said place. Also adverse that the printing should have the Union

Label thereon, as it is not in the province of the Great Council.

The Finance Committee, through its chairman, P. S. Truss Connell, No. 30, reported the balance on hand to be \$4,494.91.

The public demonstration given by the Order was not only a credit but the largest that had ever been held.

One Hundred and Fourth Council.

The One Hundred and Fourth Council was held in the City of Lancaster on the 11th Hot Moon, G. S. D. 416. Great Sachem Newpher presiding.

Fifty Past Sachems were admitted and three hundred and ninety Tribes represented.

The Great Sachem reported the institution of the following Tribes and Charters were granted:

Hictoka Tribe, No. 481, State College.
Gowongo Tribe, No. 482, Star Junction.
Gasiyu Tribe, No. 483, Philadelphia.
Higganum Tribe, No. 484, Harrisburg.
Winneconne Tribe, No. 485, Rochester.
Cowanesque Tribe, No. 487, Kittanning.
Natassin Tribe, No. 488, Heilwood.
Shickshawne Tribe, No. 489, Shickshinny.
Dotakin Tribe, No. 490, Youngwood.
Coweta Tribe, No. 491, Williamsburg.
Ionie Tribe, No. 492, Wilmerding.
Lonoti Tribe, No. 493, Brockwayville.
Madjag Tribe, No. 494, Slate Run.
Wahtahtunk Tribe, No. 495, Monoa.
Ojibway Tribe, No. 496, Milesburg.
Cassawappa Tribe, No. 497, McConnellsburg.
Wasetunka Tribe, No. 498, Ashland.
Wasunda Tribe, No. 499, Juniata.
Ogarita Tribe, No. 500, Kaylor.
Allumapees Tribe, No. 501, Mt. Carmel.
Tuscola Tribe, No. 128, Penfield.
Shenandoah Tribe, No. 155, Shenandoah.
Anawan Tribe, No. 361, Mahaffy.

Genessee Tribe, No. 345, Summerville.

Atassa Tribe, No. 366, Bellwood.

Yonah Tribe, No. 44, Philadelphia.

Paconda Tribe, No. 31, Philadelphia.

The G. C. of R. reported that the subscriptions to the Arrows had decreased.

The Finance Committee, through its Chairman, Truss Connell, reported the Finances in a splendid condition.

Worth of Great Council:

General Fund	\$7,658.12
Aged Members Fund	656.23
Permanent Fund	13,149.07
Contingent Fund	9,625.00

A total\$31,088.42

The membership is 73,822

Gain for the great sun 4,462

That the Tribes were worth \$1,312,171.41

The Library Committee reported ninety volumes in the Library.

Appropriations were made to refurnish the office, also to entertain the Elks.

Eight thousand fathoms of the Contingent was placed in the Permanent Fund.

G. I. Bird, of Kansas, G. S. S. Farrar, of Pennsylvania, and P. G. S. Nowrey, of New Jersey, were welcomed to a seat around the council brand.

The death of P. G. S. Thomas A. McDowell, No. 30, was reported by the Great Sachem.

Scranton was selected as the place to hold the next council.

The Great Chiefs were raised by G. I. Bird:

Great Sachem, William J. Kerns, No. 377.

Great Senior Sagamore, John S. Zimmerman, No. 225.

Great Junior Sagamore, Joseph Farley, No. 328.

Great Prophet, John J. Newpher, No. 59.

Balance on hand at close of council, \$3,996.26.

The public demonstration of the Order was fine and the largest that had ever been held.

One Hundred and Fifth Council.

The One Hundred and Fifth Council will be held in the City of Scranton, on the second Tuesday Hot Moon, G. S. D. 417, and Great Sachem William J. Kerns will preside.

Up to the time this volume was printed seven moons of the great sun had passed and the six moons ending Corn Moon, G. S. D. 416, the gain was nearly twenty-three hundred and the membership at least 77,000, with indications that 80,000 would be reached by the end of Worm Moon.

The following Tribes have been instituted:

Pimas, No. 72, Philadelphia.

Conodoguinet, No. 108, McClure's, Snyder County.

Seegwum, No. 137, Philadelphia.

Chemuckwah, No. 219, Big Run, Jefferson County.

Cuyema, No. 224, Philadelphia.

Pymatuning, No. 259, Sagamore, Armstrong County.

Hampeska, No. 289, Enyon, Lackawanna County.

Tahamus, No. 310, Medix Run, Elk County.

Ganeodiyo, No. 313, Karthous, Clearfield County.

Zuni Tribe, No. 333, Philadelphia.

Donohogawa, No. 338, Charleroi, Washington County.

Manhasett, No. 347, Selinsgrove, Snyder County.

Honayawus, No. 372, Bloomsburg, Columbia County.

Chehallis, No. 389, Greensburg, Westmoreland County.

Oklahoma, No. 414, Imlerton, Bedford County.

Ahtah, No. 486, Braddock, Allegheny County.

Members that were Great Sannaps.

	No.		No.
Joseph Barton	3	Wm. P. Clarke	3
C. A. Thompson	17	R. R. Hodges	20
Joseph Bottles	8	Paul Wetzel	17
Samuel C. Greenwala	10	J. W. Warwick	8
James J. Magee	7	E. F. Stewart	27
Wm. Adrain	51	W. R. Scofield	20
Charles Gildner	49	G. A. Rump	32
John Weidley	32	Theo. Collins	43
Wm. G. Hollis	50	James A. Moss	70
Samuel B. Taylor	79	Thomas A. Winkworth	8
James B. Ziegler	37	Henry C. Baldwin	47
John Dumbell	17	George W. Kreamer	45
Wm. C. Probasco	190	L. M. Williams	39
D. P. Rosemiller	22	Theo. K. Young	19
E. V. O'Neil	33	John W. Carle	103
B. F. Morey	195	John M. McCulley	2
Wm. J. Cain	20	Samuel B. Myers	147
Joseph J. Bateman	33	Frank Lamont	41
George J. Pollock	51	William C. Conley	8
A. B. Holmes	102	William A. Stewart	126
G. C. Schrink	41	John T. Ruddack	62
Wm. H. Dean	80	Ira T. Honeywell	132
Harry J. Heuser	34	Wm. H. Hudson, Jr.	73
A. C. Holland	344	H. O. Burtnett	61
Harry E. Shaw	377	Thos. A. Boyer	74
George Sassman	74	A. B. Kerr	157
Grant Kleiser	276	Charles Pichler	141
Charles Shane	377		

Members that were Great Mishinewas.

	No.		No.
C. R. Emerson	34	George Lovett	77
John Seiferth	15	A. S. Vadakin	7
Bright Pinyard	56	Charles Horn	37
John J. Redifer	3	Wm. L. Zane	84
Wm. G. Myers	73	E. A. Baldwin	138
Wm. E. Taylor	152	Alex. M. Coulter	49
Chas. M. Leisenwing	25	P. Henry Ludwig	246
Harry E. Shaw	9	Jesse Shallcross	83
Elmer E. Brown	116	Charles F. Tyer	7
Frederick Soeder	4	Harry Sample	39
Joseph Allison	79	Richard E. Tongue	115
Paul C. Buck	236	O. P. Bascom	243
Alfred E. Jones	79	J. J. Priest	169
John R. Emsley	10	Mahlon Trumbauer	17
George Alker	62	Richard Chellew	331
Joseph Farley	328	Charles S. Phipps	75
Cyrus Stern	356		

Members that were Great Guards of Wigwam.

	No.		No.
Alfred Glenn	3	Henry Apple	5
Thomas J. Zigenfuss	19	Wm. Stille	8
R. L. Vogle	20	Jos. K. Davis	17
Joseph Britton	8	J. C. Hodges	20
C. Kirchenman	14	Isaac Baker	19
Wm. C. Rice	48	John R. Seibert	48
Jesse R. Wallen	43	R. Whitehead	19
George K. Rambo	43	Geo. W. Brooke	38
Charles S. Abel	48	Fred F. Snyder	19
George Metzel	37	H. J. Stoner	104
Christian Haag	57	Chas. M. Leisenving	73
Louis Schafer	57	J. H. Heivly	215
John T. Howe	105	Wm. H. Dean	53
James N. Buck	62	L. M. Williams	39
Theodore R. Helb	78	John W. Fleming	146
Charles Kambeis	15	Oswald Heckman	206
Seth Orme	202	Wm. A. Bayley	123
Emil Henk	64	Chas. Schuchholz	235
George Brashear	242	Harrison Nesbit	119
Henry Ommert	15	James A. George	257
Daniel B. Rath	213	Jerome Hite	243
D. T. Paxson	333	Charles Klump	201
Chas. W. Schmelzer	220	C. F. Quade	203
A. E. Craig	144	Charles Willetts	74
Robert Clifton	79	Max Reinberger	283
Wm. F. Russell	245	Frank Dissert	335
John S. Zimmerman	225	John P. Luft	186
O. Smith Kinner	197	Cyrus Stern	356

Members that were Great Guards of Forest.

	No.		No.
Wm. R. Pearce	3	Richard Chellew	331
J. C. Hodges	20	Adolph Freund	5
Thomas Curran	8	John R. Fosbenner	4
A. R. Weikel	32	Edwin Hurst	20
C. Kirchenman	14	Samuel Best	32
Isaac Baker	19	Martin Rochelle	37
Joseph W. Clymer	27	Peter Crowell	49
C. R. Emerson	34	Thomas K. Donnalley	18
L. M. Williams	37	Wm. H. McClellan	71
George K. Swain	76	John Keenan	79
John Duke	36	George S. Craighead	133
Theodore B. Seitz	101	George G. Griffith	139
Charles L. Jones	49	Wm. B. MacFerran	45
George W. Brooks	146	Frank Dissert	335
Charles Pichler	141	Geo. C. Cunningham	59

Members that were Great Representatives.

No.		No.	
Henry Beaver	1	Abram Gibbs	2
Mitchell Sandgran	7	Wm. B. Davis	4
Isacher Edwards	8	Chris Weistenberg	5
John G. Hughes	4	G. W. Reichenbach	2
George S. Ball	2	Samuel L. Britton	8
Charles Brosius	10	Frederick Haas	10
A. F. Haas	10	Jacob Will	5
Charles Muehling	10	M. L. Bahn	11
Frank A. Kuhn	14	N. P. Fitzpatrick	19
John C. Hodges Sr.	20	Joseph Bottles	8
Paul Wetzel	17	Andrew J. Baker	7
A. Britton	8	Chas. A. Thompson	17
Morris H. Gorham	17	Matthias Laudenberger	4
G. T. Zahm	22	Joseph Barton	7
J. Willingmyre	4	Henry Feldman	5
C. S. Hooker	17	Charles M. Bunting	17
George Wonderly	26	B. F. Shane	27
Henry Parradee	30	Thomas Daffin	33
John F. Metz	5	Joshua Robinson	4
George P. Oliver	43	Thomas Binker	19
A. B. Kauffman	2	Robert G. March	46
J. C. Schuler	27	W. M. Allison	35
G. A. Rump	4	Samuel Bingham	17
John Heidman	5	Joseph Myers	18
Angus H. Cameron	50	Richard Finch	19
E. F. Stewart	27	Wm. B. Eckert	49
Wm. Adrian	51	Peter Crowell	49
Peter Messer	14	Louis C. Pierce	4
Abram Gibbs	2	George Metzel	37
William Kelly	29	Thomas K. Donnalley	18
Adam Schuh	44	James A. Moss	70
James Carter	7	John W. Herbert	33
Emil Henk	64	J. J. Lack	154
Charles L. Hayden	144	John C. Cornish	30
Selim S. Thomas	136	George W. Krosin	79
Joseph P. Young	19	George S. Craighead	133
John T. Howe	432	George M. D. Bellows	238
Thomas W. Brown	2	Jesse Shallcross	83
John Dumbell	17	William H. Buckwalter	99
Joshua D. Baker	12	John J. Newpher	59
William Aten	77	James H. George	257
Charles Naylor	87	Harry E. Shaw	9
John C. Young	19	John R. Emsley	10
Joseph W. Clymer	27	Randolph M. Trout	17
Wm. H. McClellan	71	O'iver Baskins	243
Ingham W. Bisbing	7	Paul C. Buck	236
Harry Buscher	145	A. C. Holland	344
Oswald Heckman	206	William H. Long	250
E. D. Baldwin	138	Theodore R. Helb	78
Thomas Ramsey	93	Theodore K. Young	19

	No.
E. V. O'Neil	33
Daniel McGowan	51
Henry Mayfarth	14
Ernest A. Dressler	30
J. D. Miller	22
Norman B. Monninger	51
Simon Goldberg	7
Charles Rieder	126
George G. Meyer	83
John M. McCulley	2
Frank L. Miles	194
Daniel McGowen	51
John F. Little	76
C. R. Emerson	34
Thomas D. Tanner	84
William Dennen	139
Oswald Heckman	15
Wm. C. Probasco	51
James B. Ziegler	37
John A. Boyer	102
John C. Moore	48
N. C. Gregory	105
John Rebman	57
C. M. Leisenring	73
Frank Wobensmith	116
George W. Kreamer	45
Isaac Bedicherner	45
D. P. Rosenmiller	22
H. W. Villee	203
John A. Shearer	96
Edward L. Nieman	1
Samuel Y. Thompson	77
George Miller	217
Joseph T. Akin	51
Samuel B. Myers	147
William E. Taylor	152
Harry C. Broomall	18
S. Benton Clepper	11
Charles W. Hancock	320
Thomas A. McDowell	30
A. J. George	101
Alex M. Coulter	49
Charles R. Schurch	181
James Maloney	87
Joseph F. Edwards	113
Walter B. White	93
Seth Orme	202
Charles R. Newell	34

	No.
William P. Short	139
John J. Redifer	3
Harrison W. Nesbitt	119
William J. Cain	20
Byron J. Brown	203
Thomas A. Winkworth	8
Joseph Allison	79
Frederick W. Ebel	340
John P. Wolf	239
Henry Ommert	15
Frank Oliver	76
Benj. F. Morey	195
George W. Hickey	33
John E. Poore	408
Chas. W. Matthews	86
A. B. Holmes	102
Clement H. Smith	73
William L. Zane	84
Thomas A. Boyer	74
Richard Tongue	115
Samuel C. Andress	20
Casper Peppel	64
Charles H. Newell	34
Joseph Farrar	144
Reah F. Wilson	93
Harry Lawrence	51
Harry M. Sample	39
Morris Sullivan	165
George Z. Zimmerman	340
Joseph Farley	328
Harry J. Heuser	34
Truss Connell	30
Jerome Hite	243
Charles B. Knerr	154
Charles Pass	61
Walter R. Rodgers	281
Charles Schaffer	290
John A. Jordan	39
Henry C. Baldwin	47
James W. Whitman	28
Frank C. Knipe	18
Samuel B. Taylor	79
W. D. Steigerwall	22
Acis Jenkinson	30
John Bollinger	61
Wm. H. Trinnick	50
George K. Swain	76

Chronological Record of Great Sachems with date of Chieftaincy.

Tribes.	Great Sachems.	Members.	Gain.	Loss.	G.S.D.
	Members at organization	400			
1.	*John Fry	450	50	.....	358
4.	Wm. Beesley Davis	680	230	.....	358
3.	Peter Statzell	865	185	.....	359
2.	George W. Reichenbach.....	1,017	152	.....	360
4.	James L. Delavou	1,036	19	.....	361
3.	Joseph Barton	1,067	31	.....	362
5.	Christopher Wiestenberg	1,542	475	.....	363
17.	Charles A. Thompson	1,576	34	.....	364
7.	Andrew J. Baker	1,705	129	.....	365
22.	G. T. Zahm	2,146	441	.....	366
20.	J. C. Hodges	2,606	460	.....	367
18.	Joseph Myers	3,523	917	.....	368
27.	E. F. Stewart	3,437	.....	86	369
8.	Wm. R. Eckert	2,993	.....	444	370
19.	Richard Finch	2,548	.....	445	371
43.	Jere Karcher	2,186	.....	362	372
50.	Angus Cameron	2,943	757	.....	373
17.	Morris H. Gorham	3,435	492	.....	374
31.	Samuel Weaver	4,768	1,331	.....	375
4.	John F. Madeira	6,284	1,516	.....	376
22.	M. J. Weaver	8,126	1,842	.....	377
18.	Frank C. Knipe	9,259	1,133	.....	378
51.	Charles C. Conley	11,774	2,515	.....	379
44.	Adam Shuh	13,825	2,051	.....	380
70.	James A. Moss	15,051	2,106	.....	381
58.	John Rebman	17,404	1,473	.....	382
27.	Joseph W. Clymer	18,802	1,398	.....	383
37.	James B. Ziegler	18,556	.....	246	384
45.	George W. Kreamer	17,182	.....	1,374	385
77.	William Aten	14,926	.....	2,256	386
51.	Daniel McGowan	13,420	.....	1,506	387
22.	Harry B. McNeal	13,259	.....	1,161	388
145.	J. Harry Buscher	11,997	.....	262	389
74.	Daniel F. Brobst	12,410	413	.....	390
18.	Thomas K. Donnalley	14,943	2,533	.....	391
31.	William J. McClure	15,903	960	.....	392
30.	Thomas A. McDowell	17,752	1,849	.....	393
195.	Benj. F. Morey	18,279	527	.....	394
19.	Joseph P. Young	19,439	1,160	.....	395
103.	John W. Carle	20,791	1,352	.....	396
139.	Robert P. Morton	22,557	1,766	.....	397
84.	Thomas D. Tanner	24,294	1,737	.....	398
73.	Wm. G. Myers	26,235	1,941	.....	399
2.	John M. McCulley	28,608	2,373	.....	400
8.	William C. Conley	30,495	1,887	.....	401
1.	John Fry	32,128	1,633	.....	402
236.	David Conn.	31,701	.....	427	403
	*Three moons.				

Tribes.	Great Sachems.	Members.	Gain.	Loss.	G.S.D.
119.	Harrison Nesbitt	30,245	.....	1,453	404
408.	John E. Poore	32,331	2,086	.....	405
93.	Walter B. White	32,368	37	.....	406
281.	Walter R. Rodgers	33,965	1,597	.....	407
243.	Jerome Hite	37,516	3,551	.....	408
79.	Joseph Allison	43,276	5,760	.....	409
194.	Alex. A. Ayers	45,293	2,017	.....	410
144.	Joseph Farrar	48,611	3,318	.....	411
74.	Charles R. Willets	54,340	5,729	.....	412
236.	Paul C. Buck	61,053	6,673	.....	413
61.	Harvey O. Burtnett	63,729	2,676	.....	414
344.	A. C. Holland	69,359	5,630	.....	415
59.	John J. Newpher	73,822	4,462	.....	416



History of
Degree of Pocahontas
and
The Aged Member's Home

Degree of Pocahontas.

In close connection with the Tribes of the Improved Order of Red Men, is that branch known as the Degree of Pocahontas, and at its inception it was intended to have only those females who were related to members of the Chiefs Degree, either by marriage or a sister, daughter or widow; but changes in the fundamental laws determined otherwise. The honor of having the first branch belongs to Pennsylvania, by the lighting of the council brand of Wenonah Council, No. 1, on the 28th Snow Moon, G. S. D. 396, in the City of Philadelphia, with sixty members, among whom was nearly all of the Chiefs of the Great Council of United States and Pennsylvania.

The records of the Great Council of Pennsylvania give the names and numbers of the councils instituted up to the time that a State Great Council was organized. Laws were enacted in Flower Moon G. S. D. 403, permitting the Past Chiefs of the various councils and the Past Sachems who were members of the D. of P. to organize a Great Sun's Council.

G. S. Nesbitt issued a proclamation and on the 10th sun, Buck Moon, G. S. D. 403, the Great Chiefs of Pennsylvania assembled in Market Hall, Allentown.

Past Chiefs and Past Sachems were present from Nos. 1, 3, 4, 6, 7, 9, 10, 11, 18, 19, 20, 21, 23, 30, 31, 33, 35, 36, 39, 49, 50, 51, 52, 53, 57, 60, 63, 65, 67, 70 and 71.

An election was held for officers as follows:

President—Sophia V. Rodgers, No. 3.

Vice-President—Bessie Heuser, No. 33.

Secretary—Mrs. J. D. Thomas, No. 6.

Treasurer—Clara A. Bellows, No. 1.

Past President—Annie Miller, No. 63.

The records were directed to be printed.

Reading was selected for the next council, on the second Tuesday in Buck Moon. One hundred and ninety-eight members were present and the team of Minnehaha Council, No. 3, of Easton, conferred the degree.

Second Council.

The second council was held in Reading, on the 9th and 10th suns. Buck Moon, G. S. D. 404, President Sophia V. Rodgers presiding.

Sixty-three Past Chiefs and Past Sachems were admitted and thirty-seven councils represented.

The President reported having visited twenty-nine councils, and that in all sections the members extended to her that kindness which made her feel as if she was among friends.

She also reported the institution of six councils. Each of the officers presented a report.

The Secretary reported having received \$142.00 on an assessment of two dollars from each council. A Committee on Legislation was appointed to whom all petitions to the Great Council was to be referred.

The team of Mocanaqua Council. No. 33, of Philadelphia, in the presence of 185 members, worked the degree.

The following officers were elected:

President—Bessie Heuser, No. 33.

First Vice-President—Emma Diener, No. 39.

Second Vice-President—Emma S. Keck, No. 4.

Secretary—Mrs. J. M. Thomas, No. 6.

Treasurer—Clara A. Bellows, No. 1.

Past President—Sophia V. Rodgers, No. 3.

Harrisburg was selected as the place to hold the next council.

On motion, a resolution was adopted requesting the Great Council to change the title of the officers so as to conform with the ceremonies.

Third Council.

The third council was held in Harrisburg on the 14th and 15th suns of Buck Moon, G. S. D. 405. Great Pocahontas Bessie Heuser presiding. (The names of the Chiefs having been changed as per request).

In the absence of Sister Thomas G. K. of R., P. G. I. Thomas K. Donnalley acted. Eighty-five Past Chiefs and Past Sachems were admitted and forty-seven councils represented. G. P.

Heuser reported having visited many sections of the reservation and enjoyed the hospitalities of the members.

She reported the institution of:

Ponemah Council, No. 78, Philadelphia.

Manhattan Council, No. 79, Lebanon.

Minnetonka Council, No. 80, Hallstead.

Menno Council, No. 81, Franklin Forks.

Annita Council, No. 82, Pittsburg.

White Lilly Council, No. 83, Northampton.

She reported having, through G. C. of R. Donnalley, forwarded to each council a talk as to the formation of a State Great Council of the Degree of Pocahontas, and answers were received as follows: Thirty-one desired to remain as they were; twenty-four desired a separate body; thirteen not heard from.

She reported that the Great Council of Pennsylvania desired no more assessments to be collected, and that said body had appropriated one hundred fathoms to pay the expenses.

Number of Councils 75

Membership 4597

An increase of 136

The other Great Chiefs presented reports.

The following Great Chiefs were elected:

Great Pocahontas—Emma R. Diener, No. 39.

Great Wenonah—Emily S. M. Keck, No. 4.

Great Minnehaha—Addie L. Tyler, No. 80.

Great Prophetess—Bessie Heuser, No. 33.

Great Keeper of Records—Pauline DeBaufre, No. 33.

Great Keeper of Wampum—Clara A. Bellows, No. 1.

On the sleep of the 14th sun, in the presence of over five hundred members, the degree was worked by the team of Mocanaqua Council, No. 33, of Philadelphia.

P. G. P. Heuser was presented with a badge of the degree by P. G. I. Donnalley on behalf of her friends.

Scranton was selected as the place to hold the next council.

The usual appropriations were made. The time of council was fixed for the third Tuesday in Traveling Moon.

Fourth Council.

The fourth council was held in Scranton on the 19th and 20th suns, Traveling Moon, G. S. D. 406, Great Pocahontas Emma R. Diener presiding.

One hundred and twenty-seven Past Chiefs and Past Sachems were admitted and forty-five councils represented.

The Great Pocahontas reported having visited thirty-eight councils and instituted:

Tacoma Council, No. 48, Tacony.
Poketo Council, No. 84, Middletown.
Cheynita Council, No. 85, Pittsburg.
Cowanesque Council, No. 86, Knoxville.
Red Cloud Council, No. 87, Allentown.
Warapha Council, No. 88, Peckville.
Quindaro Council, No. 89, Chambersburg.
Oslek Council, No. 90, Honesdale.
Wallanpaupau Council, No. 91, Hawley.
Shawnese Council, No. 92, Philadelphia.
Itah Council, No. 93, Philadelphia.
Montezuma Council, No. 94, Philadelphia.
Sago Council, No. 95, Philadelphia.

Number of Councils	75
Membership	4959
Increase	262

She also reported the exemplification of the amplified work as prepared by P. G. I. Donnalley in Philadelphia, by the team of Mocanaquah Council, No. 33. and spoke of the praise that the same had received.

The other Great Chiefs also reported. The degree was worked by the team of Minnehaha Council, No. 3, of Easton, in the presence of over four hundred members.

An invitation was accepted to attend the anniversary of Nay Ang Tribe, No. 140.

It was reported that the Great Council of Pennsylvania had decided to appropriate one half of the tax paid by the Councils to the Great Sun's Council to pay their expenses.

Philadelphia was selected as the place to hold the next council.

The following Chiefs were elected:

Great Prophetess—Emma R. Diener, No. 39.

Great Pocahontas—Emily S. M. Keck, No. 4.

Great Wenonah—Addie I. Tyler, No. 80.

Great Minnehaha—Mary Keeney, No. 53.

Great Keeper of Records, Pauline De Baufre, No. 33.

Great Keeper of Wampum—Mary Hite, No. 66.

The Chiefs were raised by P. G. I. Donnalley.

Fifth Council.

The Fifth Council was held in Philadelphia on the 18th and 19th of Traveling Moon, G. S. D. 407, Great Pocahontas Emily S. M. Keck presiding.

One hundred and fourteen Past Chiefs and Past Sachems were admitted and forty-eight Councils represented.

The Great Pocahontas reported having visited fifty-two Councils, and that the following had been instituted: Nos. 96, 97, 98, 99, 101 and 102.

The other Great Chiefs also reported.

The G. K. of R. reported that thirty-one Councils were in favor of a State Great Council, twenty-one Councils were not in favor, and thirty-one not heard from, an evidence that the majority of the Councils were desirous of remaining under the Improved Order of Red Men of Pennsylvania.

The membership was 5,070.

The following Chiefs were elected:

Great Pocahontas—Addie I. Tyler, No. 80.

Great Wenonah—Mary M. Keeney, No. 53.

Great Minnehaha—Rachel Tongue, No. 93.

Great Prophetess—Emily S. M. Keck, No. 4.

Great Keeper of Records—Pauline DeBaufree, No. 33.

Great Keeper of Wampum—Mary Hite, No. 66.

On the sleep of the 18th sun, the degree was worked by the team of Itaska Council, No. 27, of Philadelphia, in the presence of over six hundred members.

A committee was appointed to prepare and present a petition to the Great Council of the Improved Order of Red Men, asking them to change the laws whereby there would be more

power granted, and that eight inches of the tax be appropriated to the Great Sun's Council.

Easton was selected as the place to kindle the next Council fire.

The Chiefs were raised by P. G. I. Donnalley.

Sixth Council.

The Sixth Council was held in Easton on the 17th and 18th of Traveling Moon, G. S. D. 408, Great Pocahontas Addie I. Tyler presiding.

Forty-six Past Chiefs and Past Sachems were admitted, and forty-eight Councils represented.

The Great Pocahontas reported having visited thirty-six Councils and instituted:

Waukarusa, No. 103, Norristown.

Nantihalalah, 104, Monongahela.

Tuckalula Council, No. 13, Hudson.

Osseo Council, No. 105, Philadelphia.

Sanatoga Council, No. 106, Pottstown.

Waseca Council, No. 107, Susquehanna.

Wonewok Council, No. 108, Philadelphia.

Menoken Council, No. 109, Philadelphia.

Teocco Council. No. 110, Philadelphia.

Wild Rose Council, No. 111, Galetton.

Lackawaxen Council, No. 112, Carbondale.

Codorus Council, No. 113, York.

Zino Council, No. 114, Pittsburg.

Pequod Council, No. 115, Philadelphia.

She also reported the death of G. K. of W. Mary Hite.

Number of Councils 85

Membership 5633

She also reported that the Great Council of Pennsylvania had approved the following:

First—The power of appointing D. G. P.

Second—That By-Laws of Councils be approved by the Committee of this body.

Third—That all appeals be referred to the Committee of Appeals of this body.

Fourth—That the tax was fixed at twelve inches, six of which to go to this body.

Fifth—That all Councils be instituted by the Great Chiefs of this body.

The other Chiefs also made reports.

G. C. of R. Donnalley reported that there was due \$252.92.

On the sleep of the 17th sun the degree was exemplified by the Great Chiefs.

The third Tuesday in Traveling Moon was adopted as the one upon which the Council was to be kindled.

An Im Memoriam on the death of G. K. of W. Mary Hite was adopted.

Bethlehem was selected as the place to hold the next Council.

The Chiefs were elected as follows:

Great Prophetess—Addie I. Tyler, No. 80.

Great Pocahontas—Mary M. Keeney, No. 53.

Great Wenonah—Rachel Tongue, No. 93.

Great Minnehaha—Anna Fulmer, No. 3.

Great Keeper of Records—Pauline DeBaufre, No. 33.

Great Keeper of Wampum—Minerva Mayer, No. 66.

The Chiefs were raised by P. G. I. Donnalley.

Seventh Council.

The Seventh Council was held in Bethlehem on the 16th and 17th Traveling Moon, G. S. D. 409, Great Pocahontas Mary M. Keeney, presiding.

Fifty-eight Past Chiefs and Past Sachems were admitted and fifty Councils represented.

The Great Pocahontas reported having visited fifty Councils.

The following Councils were instituted:

Kingsessing Council, No. 116, Philadelphia.

Opitsah Council, No. 117, Reading.

Neversink Council, No. 118, Birdsboro.

Weccacoe Council, No. 119, Philadelphia.

Selocta Council, No. 120, Philadelphia.

Secona Council, No. 121, Quakertown.

Chartiers Valley Council, No. 122, Carnegie.

The Committee on Election reported that

Rachel Tongue, No. 93, was elected Great Pocahontas.

Anna Fulmer, No. 3, was elected Great Wenonah.

Sallie Clouser, No. 70, was elected Great Minnehaha.

Mary M. Keeney, No. 53, was elected Great Prophetess.

Pauline DeBaufre, No. 33, was elected Great Keeper of Records.

Minerva Mayer, No. 66, was elected Great Keeper of Wampum.

York was selected as the place to hold the next Council.

Appropriations were made, and the amount received from the Great Council was \$388.20. The Chiefs were raised.

Eighth Council.

The Eighth Council was held in York on the 17th and 18th Traveling Moon, G. S. D. 410, Great Pocahontas Rachel Tongue presiding.

Seventy-five Past Chiefs and Past Sachems were admitted, and sixty Councils represented.

The Great Pocahontas reported having trailed to various sections of the reservation and that peace and harmony prevailed. Much interest was manifested in the formation of a State Great Council, and that a petition had been prepared, signed and forwarded to the Great Incohonee. That the Great Council of the Improved Order of Red Men had consented, provided the laws were carried out.

She reported the institution of:

Monongahela, 123, Homestead.

Mingo, 124, Philadelphia.

Yolo, 125, Philadelphia.

Tintah, 126, Connellsville.

Seminole, 127, Philadelphia.

Minnequa, 128, Dubois.

Mo Hee, 129, Milton.

Wawasa, 130, Port Allegany.

Ongpatonga, 131, Lewistown.

Mahoning, 132, Danville.

A representative of the G. I., Thos. Watts, of Alabama, was present and no authority having been granted to institute a State Great Council the matter was not accomplished.

Bro. Watts was present at a gathering of the members and delivered some well timed and pertinent remarks.

The other Chiefs presented reports.

The Election Board reported that the Chiefs elected were:

Great Prophetess—Rachel Tongue, No. 93.

Great Pocahontas—Anna Fulmer, No. 3.

Great Wenonah—Sallie Clouser, No. 70.

Great Minnehaha—Anna Miller, No. 94.

Great Keeper of Records—Pauline DeBaufree, No. 33.

Great Keeper of Wampum—Minerva Mayer, No. 66.

Philadelphia was selected as the place to hold the next Council.

Nothing of importance transpired. The members of York entertained their guests by a gathering and a banquet.

Ninth Council.

The Ninth Council was held in Philadelphia on the 28th, 29th and 30th suns, Traveling Moon, G. S. D. 411, Great Pocahontas Anna J. Fulmer presiding.

One hundred and fifty-five Past Chiefs and Past Sachems were admitted and seventy-five Councils represented.

The Great Pocahontas reported that she had forwarded a petition to G. I. Wiley, requesting that a charter be granted for the institution of a State Great Council. That a protest had been entered against the institution and that the G. C. of U. S. had granted the same and the final steps would be taken at this Council. She reported having visited seventy-six Councils.

Number of Councils 110

Membership 9310

Increase 214

The Election Board reported the following Chiefs elected:

Great Prophetess—Anna J. Fulmer, No. 3.

Great Pocahontas—Sallie Clouser, No. 70.

Great Wenonah—Anna Miller, No. 94.

Great Minnehaha—Ella Maurer, No. 67.

Great Keeper of Records—Pauline DeBaufre, No. 33.

Great Keeper of Wampum—Minerva Mayers, No. 66.

Wilkesbarre was selected as the place to hold the next Council.

Resolutions against the institution of a State Great Council from Osseo Council, No. 105, were read and spread on the records.

The Finance Committee reported that there
 had been received\$661 56
 Expenditures 402 47

Balance on hand\$426 82

P. G. I. Thomas K. Donnalley, by authority received from G. I. Thomas G. Harrison, at the third run, 30th breath of the 20th sun, then assumed the station of Great Pocahontas as the special representative of the Great Incohonee. His authority was read and he appointed:

P. G. I. Charles C. Conley as Great Prophet.
 P. G. I. Andrew H. Paton as Great Chief of Records.
 P. G. S. William C. Conley as Great Minewa.
 P. G. S. Joseph Farrar as Great Guard of Forest.

The dispensation was read, and roll was called:

From No. 1—Ten	From No. 2—Two
From No. 3—Five	From No. 4—Three
From No. 6.—One	From No. 7—Two
From No. 23—Seven	From No. 26—Two
From No. 27—Seven	From No. 30—Seven
From No. 33—Twenty-three	From No. 36—Two
From No. 40—Fourteen	From No. 44—One
From No. 45—One	From No. 49—Two
From No. 51—Three	From No. 52—Ten
From No. 53—One	From No. 55—One
From No. 54—One	From No. 59—Two
From No. 60—One	From No. 61—Three
From No. 63—Two	From No. 64—Two
From No. 66—Two	From No. 67—Ten
From No. 70—Seven	From No. 72—Ten
From No. 74—One	From No. 77—One
From No. 79—Two	From No. 84—One
From No. 87—Four	From No. 89—One
From No. 92—One	From No. 93—Six
From No. 94—Eleven	From No. 95—Eight
From No. 96—Three	From No. 97—One
From No. 98—Two	From No. 99—Eight
From No. 101—Two	From No. 102—Two
From No. 104—One	From No. 105—Seven
From No. 106—Three	From No. 107—Two
From No. 108—Six	From No. 109—Three
From No. 112—One	From No. 113—Three
From No. 114—One	From No. 115—Four

From No. 117—Four
From No. 120—Seven
From No. 124—Five
From No. 129—One
From No. 133—One
From No. 136—Two
From No. 141—One
From No. 143—Three

From No. 119—Four
From No. 121—One
From No. 127—Eight
From No. 130—Two
From No. 134—One
From No. 137—Two
From No. 142—One
From No. 144—Two

A total of 277, representing seventy-two Councils.

The Great Chiefs elected in the Great Sun's Council were declared the lawfully elected Chiefs of the State Great Council and then raised in ample form.

The Great Council of Pocahontas of Pennsylvania was then declared by P. G. I. Donnalley as duly instituted and empowered and vested with all the rights.

On motion, the G. C. of U. S. was requested to confer the honors of a Past Great Pocahontas on Sisters Bessie Heuser, Emily Keck, Emma Deener, Addie Tyler, Mary M. Keeney and Rachel Tongue.

Laws were adopted. Many presents were made to the Great Chiefs. Nominations of Chiefs were made.

Finance Committee presented their report, showing the balance on hand after all bills were paid, to be \$385.52.

On Tuesday's sleep the degree was exemplified in the presence of over a thousand members. On Wednesday's sleep a banquet was held in the banquet room of I. O. O. F's. Temple. Toasts were responded to by P. G. I. Thomas K. Donnalley, G. S. Charles R. Willits, P. G. P. Anna Fulmer, P. G. I. Andrew H. Paton, G. K. of R. Pauline DeBaufre.

Tenth Council.

The Tenth Council was held in Wilkesbarre on the 27th and 28th suns of Traveling Moon, G. S. D. 412, G. P. Sallie Clouser presiding.

One hundred and forty-seven Past Chiefs and Past Sachems were admitted and eighty-four Councils represented.

The Great Pocahontas reported having trailed 350 miles in the interests of the Order and found general satisfaction as to the formation of a State Great Council and that harmony prevailed.

She had instituted:

Tecumseh Council, No. 148. Conshohocken.

Cohocksink Council, No. 150, Philadelphia.

Winnemucca Council, No. 151, Philadelphia.

Chattahoochee Council, No. 152, Philadelphia.

Standing Holly Council, No. 153, Rose Bud.

Kill Doe Council, No. 154, Patton.

Metamora Council, No. 155, Belle Vernon.

Wyandotte Council, No. 156, Germantown.

Tussockawilla Council, No. 157, Berwick.

Pequest Council, No. 158, Dunmore.

The other Great Chiefs also reported.

The G. K. of R. reported:

Councils 123

Membership 9873

The Finance Committee reported that the wampum on hand was \$753.03.

The death of P. G. I. Charles C. Conley, No. 1, was reported, and memorial services held and resolutions of condolence adopted.

The Election Board reported that:

Anna Miller, No. 94, was elected Great Pocahontas.

Ella Maurer, No. 67, was elected Great Wenonah.

Leah French, No. 52, was elected Great Minnehaha.

Pauline DeBaufre, No. 33, was elected Great Keeper of Records.

Minerva Mayer, No. 66, was elected Great Keeper of Wampum.

Resolutions of thanks to P. G. I. Thomas K. Donnalley were adopted.

A committee was appointed to secure an Act of Incorporation

Allentown was selected as the next place to kindle the Council fire.

The various appropriations were made. Nominations for Chiefs were made. An organizer's fee of five fathoms for the institution of a Council was adopted.

The Finance Committee reported the balance on hand at the close of the Councils to be \$733.46.

The Great Chiefs were raised by P. G. I. Thomas K. Donnalley as the representative of the Great Incohonee.

Eleventh Council.

The Eleventh Council was held in Allentown on the 18th and 19th Traveling Moon, G. S. D. 413, G. P. Anna Miller presiding.

Eighty Past Chiefs and Past Sachems were admitted, and eighty-eight Councils represented.

The G. P. reported having had the honor of sitting within the tepees of ninety-four Councils. That she had reinstated:

Ponemah Council, No. 78, Philadelphia.

Selocta Council, No. 120, Philadelphia.

Meta Council, No. 43, Philadelphia.

And that we are a united body. She had also instituted:

Menoken Council, No. 159, Philadelphia.

Monica Council, No. 160, Sayre.

Nunda Council, No. 161, Uniontown.

Hiro Council, No. 13, Philadelphia.

Tuckahoo Council, No. 5, Tyrone.

Osage Council, No. 14, Philadelphia.

Agawan Council, No. 15, Ambler.

Tongwee Council, No. 16, Philadelphia.

Wissinoming Council, No. 17, Philadelphia.

Muskoka Council, No. 24, Erie.

Tulpehocken Council, No. 25, Philadelphia.

Nokomis Council, No. 28, Washington.

Ketopah Council, No. 38, Philadelphia.

Manatawna Council, No. 39, Philadelphia.

Kewanee Council, No. 42, Philadelphia.

Navajo Council, No. 46, Derry Station.

Sawquehanna Council, No. 48, Philadelphia.

Hepanna Council, No. 49, Philadelphia.

That the name of Miquon Council, No. 144, had been changed to Waunakee.

An appeal had been issued for aid for the sufferers at Middletown from the flood in the Susquehanna River.

The G. K. of R. DeBaufre reported Councils, 144.

The Committee on Incorporation presented the Act.

The Election Board reported Great Chiefs elected:

Great Pocahontas—Ella Maurer, No. 67.

Great Wenonah—Leah French, No. 52.

Great Minnehaha—Flora Iobst, No. 4.

Great Prophetess—Annie Miller, No. 95.

The Chiefs were raised by P. G. P. Bessie Heuser. The finances were reported to be in excellent condition.

Twelfth Council.

The Twelfth Council was held in Lancaster on the 17th and 18th suns of Traveling Moon, G. S. D. 414, G. P. Ella Maurer presiding.

One hundred and sixty Past Chiefs and past Sachems were admitted and seventy-five Councils represented. New laws were adopted. The G. K. of R. Baufre reported 152 Councils.

The Election Board reported the following Great Chiefs as elected—739 votes cast:

Great Pocahontas—Leah French, No. 52.

Great Wenonah—Flora Iobst, No. 4.

Great Minnehaha—Mary Nichols, No. 16.

Great Prophetess—Ella Maurer, No. 67.

Great Keeper of Records—Pauline DeBaufre, No. 33.

Great Keeper of Wampum—Minerva Mayers, No. 66.

The death of P. G. P. Anna Miller was announced. A Council of sorrow was held and resolutions of condolence adopted.

The Finance Committee reported balance on hand \$657.88.

G. J. S. Joseph Farrar was received with honors and raised the Great Chiefs.

The Long Talk of the Great Pocahontas was not received until the afternoon of the 18th, and she reported having trailed to many hunting grounds and received the hospitalities of the sisters.

She lit the Council brands of:

Pukeesheno Council, No. 56, Punxsutawney.

Capouse Council, No. 58, Scranton.

Heeladee Council, No. 62, Lewisburg.

Oniska Council, No. 68, Dawson.

Winnepurket Council, No. 69, Altoona.
Tahoe Council, No. 73, Millersburg.
Niobrara Council, No. 75, Tremont.
Osceola Council, No. 76, Philadelphia.
Nemocalling Council, No. 19, Phillipsburg.
Coaquanock Council, No. 80, Philadelphia.
Poquessing Council, No. 83, Philadelphia.
Maniska Council, No. 81, Gowen City.
Te Ton Council, No. 86, Columbia.

Many decisions were made. P. G. I. Jewel was presented to Bessie Heuser. Philadelphia was selected as the place to kindle the next Council.

Thirteenth Council.

The Thirteenth Council was held in Philadelphia on the 22nd sun, Flower Moon, G. S. D. 415, Great Pocahontas Leah French presiding.

Hon. John Weaver, Mayor of Philadelphia, welcomed the members and was responded to by the Great Pocahontas.

One hundred and fifty Past Chiefs and Past Sachems were admitted and eighty-eight Councils represented.

The Great Pocahontas reported having visited all sections of the reservations and trailed 6,586 miles in the performance of her duties. She reported having set aside the Worm Moon as one of work. Also instituted:

Tetonka Council, No. 90, Holidaysburg.
Muskodah Council No. 162, Philadelphia.
Wingohocking Council, No. 102, Philadelphia.
Pequea Council, No. 110, Marrietta.
Chickopee Council, No. 111, Philadelphia.
Menno Council, No. 116, Reynoldsville.
Cherokee Council, No. 118, South Forks.
Choctaw Council, No. 135, Johnsonburg.
Mohave Council, No. 105, Roulette.

Many decisions were made. G. K. of R. DeBaufre reported
135 Councils.

The Election Board reported the following Chiefs elected:
Great Pocahontas—Flora Iobst, No. 4.

Great Wenonah, Mary Nichols, No. 16.

Great Minnehaha—Mary Leader, No. 113.

Great Prophetess—Leah French, No. 52.

Nominations were made. A resolution was adopted against any change in the ritual by which the male members would be eliminated from the ceremonies. P. G. I. Donnalley was requested to raise the Chiefs.

Sunbury was selected in which to kindle the next Council.

The Finance Committee reported balance on hand, \$553.47.

The G. K. of R. reported the sum received for San Francisco sufferers to be \$205.00.

Those attending the Great Council were entertained on the sleep of the 22nd sun, in the Auditorium of I. O. O. F.'s. Temple, and toasts were responded to as follows: Our Pledge, G. P., Flora A. Iobst. Degree of Pocahontas, Joseph Farley, M. D. Order in Pennsylvania. Great Prophetess, Leah French. Our Sisters, Great Wenonah, Mary Nichols. True Friendship, G. K. of R., Pauline DeBaufre. Improved Order of Red Men, P. G. I. Thomas K. Donnalley.

Fourteenth Council.

The Fourteenth Council was held in Sunbury on the 28th and 29th suns, Flower Moon, G. S. D. 416, Great Pocahontas Flora A. Iobst presiding.

A public reception was had. Fifty Past Chiefs and Past Sachems were admitted, and ninety-four Councils represented.

A protest was entered as to the count of the votes for Great Chiefs, and the Election Committee directed to recount the vote.

The Great Pocahontas reported having trailed 6,459 miles and found peace and harmony prevailed. She reported the institution of:

Massasoit Council, No. 43, Philadelphia.

Ogarita Council, No. 22, Philadelphia.

Teocco Council, No. 38, Philadelphia.

Penobscot Council, No. 65, Philadelphia.

Oslek Council, No. 140, Duncansville.

Pontiac Council, No. 151, Barnesboro.

Ottawa Council, No. 158, Tioga.

Nenemoosah Council, No. 163, Philadelphia.

Winnetka Council, No. 164, Kintnersville.

Ponca Council, No. 46, Phoenixville.

Pautaxet Council, No. 108, Philadelphia.

Many decisions were made and dispensations granted.

The G. K. of R. reported the membership to be 13,208.

Number of Councils, 163.

York was selected as the place to kindle the next Council.

The Election Board reported 1,237 votes were cast.

Great Pocahontas—Mary Nichols, No. 16.

Great Wenonah—Mary Leader, No. 113.

Great Minnehaha—Hannah Miller, No. 115.

Great Prophetess—Flora A. Iobst, No. 4.

Great Keeper of Records—Pauline DeBaufre, No. 33.

Great Keeper of Wampum—Anna Megay, No. 103.

Nominations for Chiefs were made.

The Finance Committee reported the balance to be \$228.30.

The Great Chiefs were then raised by P. G. I. Thomas K. Donnalley, assisted by P. G. P's. Rachel Tongue and Leah French.

P. G. P. Jewels were presented to Sisters Flora Iobst and Rachel Tongue.

A Tomahawk was presented to the Great Pocahontas, Mary Nichols. by Sister Alice Ford.

The decisions of the G. P. was referred to the Board of Appeals who reported thereon.

The establishment of a Home for Aged Members of the D. of P. was referred to by P. G. P. Tongue and the Great Chiefs instructed to prepare a circular to the Councils, asking for an expression of opinion on the subject.

An Im Memoriam was adopted on the death of P. C. Sallie Farley, No. 105.

The G. K. of W. reported the worth of the Great Council at the close of the Council to be \$834.68.

Fifteenth Council.

The Fifteenth Council will be held in the City of York, on the 4th Tuesday of Flower Moon, and Great Pocahontas Mary Nichols will preside.

The first six moons of G. S. D. 416, ending Corn moon, the Councils were 171; membership, 13,705. The Councils instituted were:

Standing Elk Council, No. 132, Wissinoming.

Juniata Council, No. 73, Bradford.

Teconee Council, No. 8, Bridesburg.

Tamina Council, No. 85, Pittsburg.

Mohawk Council, No. 130, Alleghany.

Ioka Council, No. 134, Juniata.

Chappa Council, No. 147, Philadelphia.

Tonnaluka Council, No. 161, Pittsburg.

Improved Order of Red Men's Home of Pennsylvania.

Among the many monuments that have been erected to the glory of the Improved Order of Red Men of the Reservation of Pennsylvania, the Home at Cheltenham, Montgomery County, stands pre-eminent. The credit of its erection belongs to Wenonah Council, No. 1, Degree of Pocahontas, at whose Council, on the sleep of the 26th sun, Beaver Moon, G. S. D. 397, (Nov. 26th, 1888), preambles and resolutions were adopted requesting the Tribes of Philadelphia County and vicinity to meet in convention, at No. 928 Race street, Philadelphia, to take into consideration the feasibility of establishing an Old Man's Home, for the benefit of the feeble and decrepid members of the Imp'd. O. R. M. of Pennsylvania.

This circular was issued under the seal of Wenonah Council, No. 1, D. of P., and on the evening of December 8th, 1888, delegates from 46 Tribes and one Council met in convention at the office of the Great Council.

Jacob S. Painter, No. 20, was selected as Chairman. Thos. K. Donnalley, No. 18, as Secretary. After an interchange of opinion as to the object of the circular, it was resolved:

First.—That the time had arrived when a Home should be established for the aged and infirm members of the Order.

Second.—That the Tribes throughout the reservation be requested to take the subject into consideration.

Third.—That Tribes and Councils be requested to become members of a corporation, to be known as The Red Men's Home for the Aged Members of the Imp'd. O. R. M. of the State of Pennsylvania.

Fourth.—That each Tribe that desired to be members of said corporation shall pay five dollars as admission fee.

An adjourned meeting was held January 5th, 1889, and forty branches agreed to become members of the corporation.

A committee was appointed to formulate plans for organization, and devise ways and means.

G. M. D. Bellows, D. of P. No. 1, was elected Treasurer.

At the next meeting, March 2nd, 1889, the Constitution and By-Laws were adopted.

On March 16th, 1889, a committee was appointed to procure an Act of Incorporation from the Courts.

On March 23rd, 1889, a call session was held so that some changes could be made in the laws, the same was attended to. The former Committee of Corporation was discharged, and a Board of Directors elected, and they were instructed to procure the Act of Incorporation.

Directors elected: Frank Moran, No. 6; Alex. M. Coulter, No. 49; Henry C. Baldwin, No. 47; Wm. A. Stewart, No. 126; Joseph H. Edwards, No. 113; Z. T. Wobensmith, No. 116; John P. Wolfe, No. 239; Charles H. Cornell, No. 138; Henry Greenwood, No. 29.

A meeting was held August 24th, 1889. Twenty delegates present. The Act of Incorporation was presented by the Board of Directors and the officers were elected as follows:

President—Jacob S. Painter, No. 20.

Secretary—Thomas K. Donnalley, No. 18.

Treasurer—George M. D. Bellows, D. P. No. 1.

The various committees were appointed, and a financial statement presented.

Tribes: Nos. 1, 3, 5, 6, 8, 17, 18, 19, 20, 21, 29, 33, 36, 38, 47, 48, 49, 50, 51, 53, 70, 76, 81, 105, 116, 118, 126, 138, 144, 145, 159, 236, 239 and 281. League No. 1, D. of P. No. 1. Total, \$180.00.

Expenses up to date \$68 25

Balance on hand 111 75

The Representatives met quarterly, and the Board of Managers monthly, and the President in April, 1892, reported that only seventeen of the forty-eight branches had retained their membership and paid their assessments.

That the amount on hand was.....\$2,766 77

In 1893 the fund on hand was.....\$4,704 97

Changes had been made in the Board of Directors. Bro. Donnalley declined further election in 1890. Alex. M. Coulter was elected. He failing to attend to the duties, Wm. G. Hollis, No. 50, was elected in 1891.

At the annual meeting in 1894 the auditors reported that the funds amounted to \$6,361.86. Nearly all of which was in Saving Funds. In 1895 the assets were \$7,907.40.

A Committee on Property had the subject of the purchase of a site under consideration for two great suns, reported that they had offered a price for a place and were waiting for an answer.

In 1896 the President reported that a property had been purchased at Cheltenham, Montgomery County, consisting of 3½ acres, a stone building, three stories in height, containing fourteen commodious rooms. The cost of the property was \$9,109.51.

The same was dedicated by the Great Chiefs of the Imp'd. O. R. M. on September 7th, 1895, in the presence of a large gathering of the members of the Order and friends.

P. G. I. Charles C. Conley delivered the oration and representatives from the Masonic and Odd Fellows were heard.

The auditors reported:

Balance on hand\$1,445 '08

Liabilities, Mortgage 1,500.00

Tribes members of the Corporation: Nos. 3, 6, 17, 18, 20, 21, 32, 33, 47, 49, 76, 81, 118, 121, 126, 133, 145, 239, 323. D. of P. No. 1. Total, 20. Membership, 3,601.

In 1897 the President reported that the mortgage had been cancelled and the amount on hand was \$763.50.

The Home was opened for the admission of inmates July, 1896. Two applications were made, one as a boarder, who only stayed for three months. The other never reported. The laws were amended.

In 1898 the President reported that every room in the Home had been furnished, and that Hillside Cemetery had presented them with a burial lot.

An inmate was admitted from No. 18.

The Secretary reported the assets:

Property	\$12,000 00
Furniture	1,200 00
Saving Fund	787 40
Due from Assessments	215 28
Building Association	110 00
Cash on hand	624 14

Total\$14,737 82

During the rest of the years up to 1906, nothing of importance has transpired, outside of the usual routine of business. Election of officers and the Directors. Jacob S. Painter was each year elected President, up to within one year of his death, being succeeded by Charles C. Williams, No. 320; he by Thos. K. Donnalley, No. 18.

A thorough change was made in the management of affairs, and the Home is now in an elegant condition. The officers are:

President—Samuel A. Gentel.

Vice-President—Charles C. Williams.

Secretary—Edward S. Nase.

Treasurer—Thomas W. Harvey.

Board of Directors—Wm. J. Snyder, Chas. G. West, John B. Plant, Chas. W. Schmelzer, Jas. A. Marrien, Wm. Anthony, James Roach, Wilson A. Bean, Joseph P. Young.

Matron—Anna Brenneman.

Tribes members of the Corporation:

Lenni Lenape, No. 3, Representative, Edward S. Nase.

Neoskaleta, No. 6, Representative, Robert E. Fenske.

Wyoming, No. 7, Representative, Wm. McCaffrey.

Sakima, No. 9, Representative, Geo. Henningson.

Hepana, No. 12, Representative, Geo. R. Monteith.

Chattahoochee, No. 17, Representative, Jos. A. Marrien.

Pequod, No. 18, Representative, Thos. K. Donnalley.

Pawnee, No. 20, Representative, Samuel C. Address.

Montezuma, No. 21, Representative, Geo. E. Owens.

Wissahickon, No. 32, Representative, John B. Plant.

Wingohocking, No. 33, Representative, Samuel Morton.
 Uppowoc, No. 47, Representative, Henry C. Baldwin.
 Coaquanock, No. 49, Representative, James Roach.
 Commanche, No. 52, Representative, Thomas Carlisle.
 Wyandotte, No. 54, Representative, Charles G. West.
 Nevada, No. 76, Representative, John Yeo.
 Cattawissa, No. 121, Representative, Wm. Anthony.
 Cohocksink, No. 126, Representative, Thos. W. Harvey.
 Pautaxet, No. 145, Representative, James Steele.
 Peshkewah, No. 220, Representative, Chas. W. Schmelzer.
 Keetoowah, No. 222, Representative, Wm. H. Brown.
 Wyomissing, No. 232, Representative, Wilson A. Bean.
 Winnemucca, No. 236, Representative, Paul C. Buck.
 Oneto, No. 237, Representative, Wm. H. McCracken.
 Winnipiseogee, No. 238, Representative, Wm. J. Snyder.
 Ponemah, No. 239, Representative, Samuel A. Gentel.
 Mohave, No. 320, Representative, Chas C. Williams.
 Tioga, No. 358, Representative, Jos. H. Kernaghan.
 Wenonah D. P. No. 1, Representative, Jos. P. Young.
 Number of members in Tribes, 6,735.

Financial Standing.

Value of Property	\$12,000 00
Value of Furniture	1,000 00
Deposited in Saving Funds	1,217 15
Building Association	6,968 50
Due from Assessments	365 26
Cash on Hand	824 81

A total of\$22,375 72

No liabilities. During the eleven years that the Home has been ready for inmates, 25 brothers have been admitted, 8 have died, 5 left, 1 expelled. Leaving now in the Home, 11.

Beaver Red Men's Home of Keystone State.

The members of the Improved Order of Red Men of the Northern Central and Western Pennsylvania, have deemed it wise that "A Home for the Aged and Indigent Members" should

be organized among the brothers in these sections. Several preliminary meetings were held and finally the following officers were elected:

President—H. L. Whitaker, No. 383.

Richard Chellew, No. 331.

Charles J. Hill, No. 28.

H. McCarty, No. 334.

Laws for its government were adopted and the same issued December 10th, 1907. Sixty Tribes have consented to become members of the Corporation, and soon an Act of Incorporation will be obtained.



Sketch of
Thomas K. Donnalley
Pen Pictures
and
Talks on Subjects

THOMAS K. DONNALLEY.

No member of the Improved Order of Red Men has more strongly impressed his personality upon it than has Past Great Inchohnee Thomas K. Donnalley, and no member has worked so actively for its interests for so many great suns. Perhaps it is an illustration of the hereditary instinct that he has given his life's work for the advancement of an Order which is both patriotic and humanitarian. His ancestors were with William Penn who was the first white man to deal honestly with the North American Indians. They fought in the Revolution, in the War of 1812, and in the Mexican War; and Brother Donnalley himself was in that of 1861. His grandfather was of the Order of Red Men of 1813, and his uncle an Improved Red Man.

Brother Donnalley was born in Philadelphia, Pa., October 20th, 1838, received a public school education, graduated from the Philadelphia High School, learned the trade of cutting and for twenty-five years was engaged in the manufacture of paraphernalia for fraternal societies. He was adopted a member of Pequod Tribe, No. 18, Philadelphia, April 19th, 1860, and for forty-eight years has continued his membership in said Tribe, and the date of the anniversary of his admission is celebrated by many of the people of the New England States, as the anniversary of the Battle of Lexington.

He was a member of the first team ever organized to work the degrees of the fraternity, assuming the character of the Prophet, and the work accomplished by this team was of incalculable good and of great service to the Great Chiefs in exemplifying the work. He has wonderful dramatic abilities, and can alone exemplify the degrees from beginning to end, so that when a Great Chief or as National Exemplifier he has given many Tribes in many reservations both pleasure and instruction, and was the only brother that ever held the appointment of "National Exemplifier."

He entered the Great Council of Pennsylvania in January, 1864, and the Great Council of United States in September, 1866, being one of the youngest Red Men that ever was admitted to said body.

As a member of the State Body, he has served on the Committees on Law and Usage, Finance and Appeals; six terms as

Great Guard of Forest. In 1880 was elected Great Junior Sagamore, advanced to Great Senior and to that of Great Sachem in 1882, visiting every section of the reservation, and at the end of his Chieftaincy the Order had gained 2,533, the greatest growth in its history.

With P. G. I. Baker and P. S. Maloney he compiled the laws and rulings which form the present Pennsylvania Digest, and he personally prepared its analytical index.

Probably no member of the Order has a more thorough knowledge of its laws, rulings, ritual and usage than has Bro. Donnalley, and his office at times reminds you of an attorney's members waiting to get advice, which he at all times gives.

He succeeded P. G. I. Charles C. Conley as Great Chief of Records in 1888, and has held the Chieftaincy ever since, a period of twenty years, not without opposition, for Bro. Donnalley being firm in his opinions, could not please every one. At the time of his election to this Chieftaincy the membership was 22,527, its present strength is 78,000.

In the National Body, Brother Donnalley has always taken a leading part. Being gifted with natural eloquence and untiring energy he has become a valuable member. He has served on many committees, including Mileage, Finance, State of the Order, Digest and Ceremonies.

His dramatic instinct has been of especial aid to his colleagues on the Committee on Ceremonies, who give him the credit of the larger contribution to the Degree of Pocahontas Ritual, and for the floor work in the Tribal rituals and forms.

To him belongs the credit of preparing the "Code of Procedure" which has been pronounced by Justices of Court as the most complete of any fraternity extant.

After regularly passing the Chieftaincies of Junior and Senior Sagamores, he was elected Great Incohonoe in 1890, and during his term visited all of the reservations east of the Rocky Mountains, lighted the first Council brand in Indian Territory, and awakened the great interest which has since existed in the delineation of our ceremonies, which has made them stronger, more beautiful and brought out that dramatism which has placed them above the other fraternities.

He is a man of unusual vitality and is thereby enabled to continue the trail to the wigwams of the Tribes without intermission, so that while the other Great Chiefs of his reservation may be said to come each succeeding year, he appears to continue forever without any exhibition of physical weariness or loss of interest in his work.

The Order owes much to him. He has deserved all the honors and emoluments that have come to him as a Red Man; and although the snows of nearly seventy winters have bleached his hair, and he is now the "white haired Chief," yet we trust that the Great Spirit will give him many great suns in which he will at all times work for the order.

No sketch of him would be complete without a reference to one of his characteristics which make him like the race whose traditions and virtues we preserve. Like the primitive Red Man he never forgets a friend, but often unlike what has been said to have been an aboriginal peculiarity, he does forgive an enemy. He is truthful, gives forcible expression of his opinions of individuals and all know how he stands upon any subject that is for legislation.

He is a fraternal man in every respect. As an Odd Fellow he is a Past Grand, as a Pythian a Past Chancellor, among the Golden Eagles he is termed a Past Chief, in the Brothers of America a Supreme member, as a veteran of the Grand Army he has been active in the State Department, and the Elks consider him one of the "Best People on Earth." He has studied some of the lessons taught in Masonry, yet with them all his time is devoted for the advancement and promulgation of the tenets of "Freedom, Friendship, Charity and Unity," the four links that form our chain of Brotherhood.

ANDREW H. PATON, P. G. I.

PEN PICTURES OF THOSE WHO WERE GREAT SACHEMS.

By THOMAS K. DONNALLEY, P. G. I.

Sixty great suns have been recorded as the existence of the Great Council of this Reservation, the work accomplished has become a matter of history and while the sixtieth brother is now filling the Chieftaincy of Great Sachem, yet there has never been written one word as to those who have been our executive Chiefs, especially as to their individuality, the same being unknown to a vast majority of our present membership, and we have deemed it wise to give a pen sketch of each individual as we knew them, being perhaps the only person remaining who had a personal acquaintance with all except two, so that our views may be handed down to those who will come after us and thus assist in having a complete history of the Order in our State.

The first was John Fry, of Tecumseh Tribe, No. 1, of Norristown, who learned the mystic lessons in the city of Baltimore; was instrumental in organizing No. 1 and the first Sachem. He was not a brilliant character, somewhat reticent, too modest to obtrude his opinions, interested in Redmanship but apt to be led by others. but could in his quiet way explain to his neighbor why he became a Red Man. After he became a Past Great Sachem his interests waned and he was never again seen in the Great Council.

The second one was William Beesly Davis, of Kuquenaku Tribe, No. 4, of Philadelphia, afterwards of Black Hawk, No. 26. A brother of more than average intelligence, brilliant in speech, persuasive in his manner, and through his personality brought the Order out of chaos and placed it on a higher plane, and if his ideas had been carried out by those who followed after, much of that odium that befell the Order would never have been a bar to its progress.

The third was Peter Statzell, of Lenni Lenape Tribe, No. 3, of Philadelphia, afterwards joined Pequod Tribe, No. 18, whose

tendency was towards those things that belittled the Order. He was of a selfish temperament and his action caused much dissatisfaction, and it was sometime before these difficulties were allayed. His behavior caused much contention, and if severe measures had not been taken disruption would have followed.

The fourth was George W. Reichenbach, of Metamora Tribe, No. 2, of Lancaster, a gentleman of quiet demeanor, but a splendid delineator of the ceremonial portion of the Order as presented by the active members. He was of the rank and file, rather congenial and given to those things which had a tendency to belittle the Fraternity in the eyes of the better element of the community.

The fifth was James L. Delavau, of Kuquenaku Tribe, No. 4, of Philadelphia. It is said that his personality in the business world was the cause of his elevation to the Chieftaincy of Great Sachem, but his success as a presiding Chief was rather limited and very little progress was made during his term.

The sixth was Joseph Barton, a stalwart of the stalwarts, a member of Lenni Lenape, No. 3, of Philadelphia, afterwards of Wyoming Tribe, No. 7. Aggressive and a believer in fraternal visitations. When we first met him, we placed him in that class that went to make up the gentleman of the olden times. He was bright and a firm believer in the future destinies of the Order, that it would be the fraternity of our country, with that patriotism which should permeate the breasts of all true Americans.

The seventh was Christopher Weistenberg, of Pocahontas Tribe, No. 5, of Philadelphia. the first member of the Tribe working in the German language to be elevated to the station of Great Sachem, proficient in his mother tongue, kind and of a happy disposition, a good presiding Chief and an elegant worker up until the time of his death. His influence among his German brothers saved many of them to our Order and many encomiums were passed as to the work he performed.

The eighth was Charles Thompson, of Chattahoochee Tribe, No. 17, of Philadelphia. We have gleaned from the records of No. 17 that he was an active, energetic worker for the Order, a gentleman of the olden school, and at all times desirous of having the best element of the community affiliate in the Fraternity. He was of a kind disposition and had the respect of every one.

The ninth was Andrew J. Baker, of Wyoming Tribe, No. 7, of Philadelphia. It would take a volume to speak of all the good traits, not only as a Red Man but as a citizen. He was true in his friendship, bitter in his animosities, but with his bitterness never forgot that he was a gentleman. He was an encyclopedia as to the written or unwritten law, familiar as to all of the details of the ceremonials and his advice was, at all times, of the best. In the early days of the Order he was a power and generally exerted it for the betterment of the Fraternity.

The tenth was G. T. Zahm, of Eeshahkonee Tribe, No. 22, of Lancaster, a member of convivial tendency, bright and intelligent, rather inclined to be indolent, hence his term as a Great Sachem was not successful. After he became a Past Great Sachem, his activity as a member ceased and his name was dropped from the roll.

The eleventh was John C. Hodges, of Pawnee Tribe, No. 20, of Philadelphia. He was from the rank and file, a fair talker, rather vascillating, catering towards an element who were not believers in the enforcement of the law, through it encountered trouble in the Great Council. He became inactive and his membership ceased.

The twelfth was Joseph Myers, of Pequod Tribe, No. 18, of Philadelphia, who was elected through a wave of reform, and a desire to change the mode in which the business of the Great Council was conducted. He was rather egotistical, somewhat dictatorial, without a proper respect for those things which would assist in the progress of the Order. An amateur tragedian of mediocre ability, misapplied language, a plagiarist and in his imagination believed no one could confer the ceremonies as well as himself.

The thirteenth was E. F. Stewart, of Mohegan Tribe, No. 27, Philadelphia, afterwards a member of Kawanio Chee Keteru Tribe, No. 190. A Christian gentleman, an elegant Chief, well versed in all that pertained to the Fraternity. Nervous in his temperament, at times sarcastic, a firm friend, but was unable to retain the respect of the workers, hence he was not successful.

The fourteenth was William B. Eckert, of Shawnese Tribe, No. 8, of Philadelphia, then a member of Coaquanock Tribe, No. 49. Small in stature, colossal in intellect, one of the best parliamentaries in the Order, had the ability to become a powerful

factor in the destinies of the Fraternity, but lacked in stamina. too conservative, hence his success was limited. During his term the troubles with No. 8 occurred, and while somewhat vascillating as a Great Chief, yet the others forced him to carry out the laws. He, like others, lost his membership.

The fifteenth was Richard Finch, of Cherokee Tribe, No. 19, of Philadelphia, a brother who prior to his elevation to the Chieftaincy of Great Sachem, was admired by all who came in contact with him, of a social temperament and an elegant exemplifier of the ceremonies of the Order. His career was closed in disgrace.

The sixteenth was Jeremiah Karcher, of Narraganset Tribe, No. 43, of Philadelphia. His personality was such as to win the respect of his brothers. Shortly after being raised as a Great Sachem, he enlisted in the Civil War and was killed.

The seventeenth was Angus Cameron, of Miquon Tribe, No. 50, Philadelphia, who subsequently organized No. 190 where his membership was continued until his death. A brother of more than ordinary ability, whose aim was to place the Order on a higher plane, hence did not cater to the social element. Bitter in his invectives, hurling them at those who differed with him and through it created many animosities against himself. As an expounder of the ceremonials he was not a success and very little was accomplished during his term.

The eighteenth was Morris H. Gorham, of Chattahoochee Tribe, No. 17. He was a brother of literary ability, well versed with all that which pertained to Indian lore, a close student of aboriginal history, and to him is due the beautiful degree ceremonies which have attracted the attention of the members of the fraternity. He was of a cold disposition, difficult to approach, but when his friendship was gained it was of a lasting character. He was a fluent speaker and his talks were always interesting.

The nineteenth was Samuel Weaver, of Cayugas Tribe, No. 31, Gettysburg. One of the old school inclined towards foggyism, elected to satisfy those in power as they only wanted a figure head. Good natured, cognizant of his inability, knew nothing as to the Order and his work was performed by others.

The twentieth was John F. Madera, of Kuquenaku Tribe, No. 4, Philadelphia, afterwards of No. 190. Competent, willing and a worker in Redmanship, rather conservative, hence his term

was unsuccessful. Bitter in his animosities and disliked those who differed with him on the most trivial affairs.

The twenty-first was Michael J. Weaver, of Eeshahkonee Tribe, No. 22, Lancaster, the last of the coterie that were in close touch with the men in authority. He, to quote his language, represented the country. As a citizen he was a noted church member, catering to that element when at home. A veteran of the war, pleasant and agreeable, never made enemies, labored hard for the Order and was a good Red Man.

The twenty-second was Frank C. Knipe, of Pequod Tribe, No. 18, of Philadelphia, a leader of the opposition to the powers that be, while a fighter for what he thought was right, yet he was endowed with that spirit of fraternity which won for him the respect of all true followers of Redmanship. He has, up to a few great suns ago, been an active participant in the legislation of the Great Council, his advice was at all times taken, he being proficient in the laws and usages. Brother Knipe was always of a cheerful disposition, a good story teller and a consistent Red Man.

The twenty-third was Charles C. Conley, of Chippewa Tribe, No. 51, of Philadelphia, one of the most efficient Great Chiefs, that ever wielded a tomahawk, while a stalwart and a firm believer in friendship, yet he never lost sight of what was rightfully due to all members. firm in his convictions, yet conservative, a true brother to the young man who had aspirations, always giving good advice. He was a firm believer in the thought that the Improved Order of Red Men, would be the Fraternity of the country, embodying those principles of patriotism as enunciated by the men who gave their life's blood for the establishment of our nation. Bro. Conley's reputation is a national one, for it has been enshrined in the hearts of all Red Men wherever the council brands burn. He was an eloquent talker and yielded a powerful influence among his brothers.

The twenty-fourth was Adam Shuh, of Red Jacket Tribe, No. 44, of Lancaster, now of Metamora Tribe, No. 2. the second German that was ever elevated to the Chieftaincy of Great Sachem. He is remarkable for his good nature and his firm adherence to Redmanship. While his success was limited yet he might be termed one of the pioneers of the Order, one of the few that is left that form the link between the old and the new.

The twenty-fifth was James A. Moss, of Penobscot Tribe, No. 70, of Philadelphia. His election established a custom that has prevailed ever since, viz.: One Great Sachem from Philadelphia, the next one from the country. Brother Moss was well known in the business community, bringing to the Chieftaincy that respectability which had a tendency to elevate the Order. He was untiring in his work, active and energetic and made many friends by his congeniality and up to the time of his death was an ardent Red Man.

The twenty-sixth was John Rebman, of Allequippa Tribe, No. 57, of Pittsburg. one of the prominent business men of the western section of the State, untiring and devout in his work for Redmanship, and through his instrumentality, many of the best citizens of "The Smoky City" became attached to the Order. He was a family man, loveable in his disposition and had a host of friends.

The twenty-seventh was Joseph W. Clymer, of Mohegan Tribe, No. 27, of Philadelphia, now of Kawanio Chee Keteru Tribe, No. 190, one who might readily be termed as from the rank and file, one from the bone and sinew of our land, proficient in all that pertained to the ceremonials, a true and consistent believer in Redmanship. A firm, steadfast friend and did not think that he was above others because he had been exalted to a high Chieftaincy. An exponent of the social feature of our Fraternity, and until he became an active participant in other fraternities, was always willing to perform his share of the labor. His duties have called him away to another Reservation and while occasionally we have the opportunity of clasping him by the hand, yet we find that his admiration for the Order has not waned.

The twenty-eighth was James B. Ziegler, of Conewago Tribe, No. 37, of York, one of the brightest and most intelligent men that ever was elevated, not much of a worker, as his profession would not permit. An excellent presiding Chief, well versed in the laws, but not inclined to make friends, hard to become acquainted with and on account of his lukewarmness eventually severed his connection with the Order.

The twenty-ninth was George W. Kreamer, of Miantonomah Tribe, No. 45, of Philadelphia. Our acquaintance was formed with him in our school boy days, and after our affiliation within

the totemic bond found him the same natty, gentlemanly person, kind, considerate and a firm friend. He was an excellent Chief, much interested and in his trails exerted an influence for good. There has never been but one George W. Kreamer and it was well that he lived and became a Red Man. We do not think that he had an enemy, and to him can be given the credit of having assisted towards the present financial condition of the Great Council. He was a lovable Christian gentleman, kind and considerate. He was well known throughout our Reservation.

The thirtieth was William Aten, of Mahoning Tribe, No. 77, of Danville, whose work in his section of the Reservation assisted much in his elevation. He was known more as a worker than a talker, bitter in his animosities but firm in his friendship, while not an excellent presiding Chief, being easily swayed, especially if it was necessary to carry a matter in which his adherents were interested. Plain spoken and not choice in his language never taking into consideration whether he hurt your feelings or not, he being a firm believer in the theory that a man must say what he thinks.

The thirty-first was Daniel McGowan, of Chippewa Tribe, No. 51, of Philadelphia, small in stature but colossal in voice, a firm believer in standing by his friends whether right or wrong, peculiar and tenacious in his opinions, hard to convince and prone, if even convinced to be of the same opinion. With all this he was an ardent worker for Chippewa Tribe and many can look to him as their sponsor in Redmanship.

The thirty-second was Harry B. McNeal, of Eeshahkonee Tribe, No. 22, of Lancaster, a genial, good hearted gentleman, prominent in business circles, could have wielded a powerful influence in the Order if he had not been too prone to take things easy. He depended upon others to perform the labors necessary for success. As a presiding Chief he never deserted his friends.

The thirty-third was J. Harry Buscher, of Pautaxet Tribe, No. 145, of Philadelphia, one of the most congenial, convivial and social men that ever filled the Chieftaincy, easily led and no opinions of his own. Too good hearted to have ever been recognized, and it would have redounded to his credit if he had never been elevated.

The thirty-fourth was Daniel F. Brobst, of Juniata Tribe, No. 74, of Reading, a brother who had been selected to lead

the van in opposition to those in authority, almost a new man, but generous, kind and affable, winning the admiration of all who came in contact with him, he builded better than his friends thought, an excellent Chief, a consistent Red Man, honest and conscientious in his work for the Order.

The thirty-fifth was Thomas K. Donnalley, of Pequod Tribe, No. 18, of Philadelphia. (P. G. I., A. H. Paton, Massachussets, writes of him as follows:)

"No member of the Order has more strongly impressed his personality, nor worked so actively as P. G. I., Thomas K. Donnalley, naturally gifted with untiring energy, understanding the dramatic portions of our ceremonials, he has been a valuable assistance to his colleagues on the Committee on Rituals. One of his peculiarities is that he never breaks a promise nor forgets a friend, he is, therefore, like unto the aboriginal inhabitant, lacking one of their peculiarities never to forget an injury, for he will forgive an enemy. He has unusual vitality and trails from wigwam to wigwam without intermission, in the interest of the Order. Through this he has become well known and is constantly importuned to talk upon the tenets of the Fraternity. Good hearted but at times brusque, more especially with those who are not good Redmen. Like P. G. I. Conley he has a national reputation and is known wherever the council brand burns.

The thirty-sixth was William J. McClure, of Cayugas Tribe, No. 31, of Gettysburg, a gentleman from the professional walks of life, devoting all his spare time in the interest of fraternities, a stalwart Red Man, congenial and made friends in every walk of life. One of those who believed in visitations and by it encourage the workers* in their labors. He was an excellent Chief.

The thirty-seventh was Thomas A. McDowell, of Seminole Tribe, No. 30, Germantown, a willing worker but handicapped by reason of position. Agreeable and one of those who made friends but through his inconsistencies lost them. Not willing to accept the advice of others when it was given for his own good and apt to blame his friends for many of his faults.

The thirty-eighth was Benjamin F. Morey, of Minisink Tribe, No. 195, of Stroudsburg, a member of more than average intelligence. A ready debator and a close student, lacking promptness, fond of piscatorial sports and if he would devote

more time for the Order, could yield a powerful influence among his brothers. He is quick of discernment and has not his equals in grasping a subject and explaining the same.

The thirty-ninth was Joseph P. Young, of Cherokee Tribe, No. 19, of Philadelphia, a bright member of the Fraternity, a staunch friend and one who would exert all his influence on behalf of one whom he thought was the individual to receive higher honors. Willing to devote time and a firm believer that the Order is the one that a young man should connect himself with. He has been successful in bringing into the fold many, some of whom became active along the line of Redmanship.

The fortieth was John W. Carle, of Youghiogheny Tribe, No. 103, of Pittsburg, afterwards of Petalesharoo Tribe, No. 206, large in stature, inclined to take the world easy and an admirer of the social feature of the Order. Good natured to a fault, which had a tendency to place him in a rather unenviable position, as many members of the Order took advantage of it and his exchequer became empty. He was the soul of honor and in his way a worker for the Fraternity.

The forty-first was Robert P. Morton, of Passyunk Tribe, No. 139, of Philadelphia, a business man of much repute, while competent to fill the Chieftaincy, yet his interest was not sufficient to make him exert his influence for the benefit of the Order. His honors were easily attained.

The forty-second was Thomas D. Tanner, of Saranac Tribe, No. 84, of Easton, one through the publication of a fraternal paper became known throughout the Reservation, gifted with that peculiarity that won for him friends, so that he became one of the most popular members in the State. An excellent presiding Chief, learned in the law and through his instrumentality many branches were instituted. He, unfortunately, became lost to the Order through a lack of faithfulness to trusts that had been reposed in him and the good that he had done was buried in oblivion.

The forty-third was William Myers, of Idaho Tribe, No. 73, of Philadelphia, now of Neoskaleta Tribe, No. 6, a brother of sterling worth, a strong advocate of fraternities, a consistent believer of social features connected with the secret organizations. An excellent Chief, a bright delineator of our ceremonials and one for whom all felt a fraternal regard. His path of duty

has, of late great suns, been along other paternal lines, yet he has not lost his admiration for Redmanship, as "one of the best people on earth," he has become a familiar character and "Hello Bill" has become a well known phrase throughout the land. Congenial, good hearted and always ready to perform a service to all true brothers.

The forty-fourth was John M. McCulley, of Metamora Tribe, No. 2, Lancaster, one of the most affable brothers that ever filled the Chieftaincy, consistent in all matters pertaining to Redmanship, an ardent worker, trailing to all sections of the Reservation, he endeared himself to his brothers by his kindly advice and his strong advocacy for the Fraternity, while not as active as in the great suns gone by, yet he never fails to perform his share of the labor assigned to him.

The forty-fifth was William C. Conley, of Shawnese Tribe, No. 8, Philadelphia, now of Mingo Tribe, No. 124, a son of Charles C. Conley, almost nurtured in Redmanship, having had the lessons instilled into his mind while a boy, it was natural that his inclinations should be towards our Fraternity. He brought to the Chieftaincy the experience of his sire, which made him more proficient and as a Chief he was successful, trailing and enthusing the members by his talks. As the great suns came he became more conservative and his advice is taken by the younger members of the Order. His interest has not waned and while attending to his business he does not forget to say a good word for the Order.

The forty-sixth was John Fry, of Tecumseh Tribe, No. 1, Norristown, a son of the first Great Sachem. Through circumstances that could not be controlled he was elected and when elevated to the station thought that he could run the organization without the assistance of the other Great Chiefs, and the result was a failure. He leaned upon weak structures and they crumbled to pieces, while the Order did not retrograde, yet the enthusiasm that had prevailed in previous great suns became dormant.

The forty-seventh was David Conn, of Winnemucca Tribe, No. 236, of Philadelphia, one from whom much was expected, willing, but his strength of character was not sufficient to draw towards him the rank and file, hence not much support, vacillating in his disposition he failed to make friends and those who

assisted him he forgot and readily turned towards those who flattered him.

The forty-eighth was Harrison Nesbitt, of Wahoo Tribe, No. 119, Larkesville, Luzerne County, one of those stalwarts of Redmanship, who by his congeniality had endeared himself to every member of the north eastern section of the State, giving time and wampum for the upbuilding of the Order. Good natured, kind and a firm exponent of the tenets of the Fraternity.

The forty-ninth was John E. Poore, of Hiawatha Tribe, No. 36, Philadelphia, now of Neshamah Tribe, No. 408. Assuming the Chieftaincy with an experience gleaned from a close contact with the business world he by his activity brought much prominence to the Order and his administration was a success. A firm friend a believer in the lessons taught within the mystic circle, his opportunities for good are above the average and if it was not for his activity along other fraternal lines he would be of incalculable benefit to Redmanship, yet with it all he is a strong admirer of our tenets.

The fiftieth was Walter B. White, of Manitou Tribe, No. 93, of York, secured his election by reason of being one of the younger element, who desired recognition. A failure as far as a Chief, due to a lack of interest in the Fraternity, he was unknown as a Great Sachem and finally to the Order. Could have been of great benefit for he had the ability.

The fifty-first was Walter R. Rodgers, of Gawanese Tribe, No. 281, of Philadelphia, bright, intelligent and gifted with language and through its expression he is able to reach the workers of the Order. He made an excellent Chief, a steadfast friend and could wield a powerful influence if he would devote more time. His prominence has brought him high honors and in other fraternities his work has been appreciated.

The fifty-second was Jerome Hite, of Paxtang Tribe, No. 243, of Steelton. Who does not know Jerome, one of the stalwarts in Redmanship, never weary in trailing in the interests of the Order? Good hearted, liberal and true follower of the principles as taught within the totemic bond. He spares neither time or wampum in his endeavors to assist the Fraternity, one to be depended upon.

The fifty-third was Joseph Allison, of Minnewa Tribe, No. 79, Philadelphia, one of the younger element, whose aim was to be able to live to see the Order attain the highest pinnacle of success, but, an all-wise Providence decided otherwise, for just prior to the close of his term, his spirit was called away to the Land of Ponemah. He left behind him a bright and unblemished record. Those who knew him, admired him for his consistency, his firm friendship and his work for the Fraternity. While congenial in his habits yet he never allowed it to draw him away from the path of duty. His demise was a great loss to the Order.

The fifty-fourth was Alexander A. Ayres, of Monsays Tribe, No. 194, Jermyn. He deceived almost every one, while he had the ability yet his egotism destroyed the good that he might have done. One whose talks were long but not interesting, his actions caused his disappearance from the councils of the Great Council. Not wise to write too much, so we dismiss the subject.

The fifty-fifth was Joseph Farrar, of Massasoit Tribe, No. 144, Philadelphia, one whom we all know, and from the time that he first learned our mysteries, has been an active worker in the cause of Redmanship. He is not inaptly termed the peace-maker, for to him should be given the credit of bringing in harmonious touch the different elements of the Order in the State and having them united together in the bonds of amity and love. His name is revered all over the State and he has never grown weary in working for the betterment of the Order, firm in his friendship and like others bitter in his animosities.

The fifty-sixth was Charles R. Willets, of Juniata Tribe, No. 74, Reading, a modest, unassuming Red Man, a quiet, consistent worker, one who accomplished more work than the individual who is prone to talk. A brother who makes friends and retains them, a believer in stalwartism and willing, at all times, to support those who had proven by their work that they are true Red Men. As a Great Chief he was a credit to the Order.

The fifty-seventh was Paul C. Buck, of Winnemucca Tribe, No. 236, Philadelphia, a brother from that class that labors hard for a livelihood. He was an excellent Great Chief, following out a rule that he established when he first became a Red Man, that which is worth doing should

be done well. Always at the call of the members he has performed more of his share of the labor than was consistent with his avocation. He never wearied and his work has been appreciated. He is firm in his friendship and never tires in working for the Order.

The fifty-eighth was Harvey O. Burtnett, of Cornplanter Tribe, No. 61, Harrisburg, a stalwart in the advancement and upbuilding of the Order. One who at all times knew where the game was and never wearies in pursuit of same. A firm believer in standing by friends and preaching the thought that no man is too good to become a member of our Fraternity. Naturally of a nervous temperament he gives expression of his thoughts in terse and emphatic language as to be easily understood. As a friend he cannot be excelled, as a worker he has become known throughout the State.

The fifty-ninth was Alfred C. Holland, of Nantihalal Tribe, No. 344, Philadelphia, a brother of more than average ability, bright, intelligent and thoroughly conversant with the ceremonials of the Fraternity. His term has just closed and all are familiar with the results that have crowned his efforts. He has received the approbation of all and this is remarkable on account of his conservatism, for as a rule the reverse has been the case.

The sixtieth was John J. Newpher, of Otsęgo Tribe, No. 59, Mount Joy, Lancaster County. Our experiences with Brother Newpher have always been of a pleasant character, his work as a Red Man has been of the highest average and bringing this to the Chieftaincy, of Great Sachem his term was successful. While a professional gentleman, yet he is much interested in fraternities and from personal observation he has many traits of the Indian.

The sixty-first was William J. Kerns, of Yolo Tribe, No. 377, Philadelphia, a member of excellent talents and ability; while a firm believer in Redmanship, yet his engagements along other lines, both business and fraternal, prevents him devoting the time that is incumbent upon a Great Chief, as the calls are many, the Order having grown to such proportions that it is necessary for a Great Sachem to devote much time during his term.

THOSE WHO BECAME P. G. S. SACHEMS.

Lewis C. Pierce, of Kuquenaku Tribe, No. 4, Philadelphia, afterwards of No. 48, became entitled to the honors, by virtue of having held the Chieftaincy of Great Keeper of Wampum. He was elected to this station for twenty-one great suns, and ended his career as being unable to settle his deficiency. He was of a congenial disposition and made a host of friends.

John J. Redifer, of Lenni Lenape Tribe, No. 3, of Philadelphia, became a Past Great Sachem by virtue of services as Great Bashaba of the State Chieftain's League, a semi-military branch of the Fraternity. A very active member, rather modest, somewhat distant, but when his friendship was made it was of a lasting character, going almost to the extreme to do a favor.

William J. Cain, of Pawnee Tribe, No. 20, of Philadelphia, attained the honors by reason of service as Great Bashaba. In the days of the seventies up to a few years ago, was one of the most active members of our Fraternity, giving time and money for the advancement of the Order. Firm in his convictions, a true friend and a consistent Red Man.

James A. Parsons, of Moscosco Tribe, No. 34, of Philadelphia, received all of his honors in the Reservation of New Jersey. After his removal to Philadelphia, he joined No. 34, and up to within a few years of his death, was very active in the promulgation of the tenets of the Order. Somewhat erratic yet he was a true friend.

Reminiscences of Forty-seven Great Suns.

By THOMAS K. DONNALLEY, P. G. I.

In the preparation of a talk of this kind, much thought is necessary, so that it may not only be readable but interesting.

Our fondness for fraternal societies must have been hereditary, as my parent and grandparent were active participants within the mystic tie of Brotherhood, the latter being connected with the Order of Red Men as constituted in 1815, and often have I heard him speak of the gatherings held by this Society on the banks of the Schuylkill River, Philadelphia, during what he termed the "Seasons of the Flowers."

Our first affiliation with fraternal societies was in 1857, when, through the instrumentality of James A. Moss, who afterwards became Great Sachem of Pennsylvania, I joined a society composed of males and females. I did not remain very long a member, as it was not to my taste, and withdrew after being connected with it about eighteen months. In November, 1859, one month after I had attained my majority, I became an Odd Fellow, and through some of its members made application for membership in Pequod Tribe, No. 18, Improved Order of Red Men, and on the sleep of the 19th sun of Plant Moon, G. S. D. 369, (April 19th, 1860), was taught the trail that leads to the Wigwams of this Fraternity.

Our impressions as to the Order was not of a character that would have a tendency to make us interested. the room, the characters represented and the mode was a reminder of what I had read of the Aboriginal inhabitants of our Continent; more forcible than otherwise, a treatment that would make one promise himself not to return. But when I found that I had been made a victim for the edification of others, and being told that candidates would soon undergo the same ordeal, I attended another council, selected as a Warrior, had an opportunity to peruse the ceremonials, and to our astonishment found that when the work was properly delineated, it was not only instructive but interesting, elegant opportunities for dramatic display; and that among the members there were those who were desirous of hav-

ing a proper rendition of the work. I resolved to advance, applied for and received our degrees, which I found were mere lectures on the principles of the Order, much of it copied and none of it containing matters relating to what the object of the Fraternity was intended for, viz.: to keep alive and intact the best traits of the Aborigines. The whole desire of the members of the fraternity was to perform the Adoption Ceremony, the degrees being merely accessories for the advancement as far as the Chieftaincies were concerned.

Becoming interested in the laws, and to our surprise, found that we had no right to ask our friends to affiliate with us, under a penalty of suspension, this law was finally abrogated which resulted in many additions to the Order. The term of the Chief was three moons, and a Chief degree member was eligible to be elected as a Representative to the State Great Council.

The following great sun, I enrolled my name as a soldier in defense of our Country's Flag, and at the end of my enlistment, became an active participant in the councils of the Pequods, was elected as Junior Sagamore and finally became a Past Sachem.

The degree as then in existence did not interest the members as they became a farce, on account of their length and no chance of either scenic or dramatic display. These degrees were written by J. Esten Cook, of Virginia, and were promulgated by the G. C. U. S. in Cold Moon, G. S. D. 369.

A non-beneficial degree council was organized in the north eastern portion of the city for the purpose of conferring the degree upon members of the Order, but was never successful.

There was no form of kindling or quenching the council fire; when the degrees were to be worked merely the language of the Sachem, "I now declare the council fire kindled in ——— Degree.

They were called the Braves, Warriors and Chiefs, no plot in either of them, an obligation in each, similar in language, a charge by the Sachem, and an instruction in the Sign, Password, Grip, Motto and Badge.

The motto of the Braves was Freedom, and you were told that you were bound to go upon the war path in the defense of the rights of the Red Man unjustly invaded, lest your children and children's children live as slaves and lament the day when

they were born the offspring of the Red Man who was not brave enough to stand up for the rights and liberties of his brothers.

The Badge was Blue, signifying that Redmen walked in freedom under the open heaven where dwells the Great Spirit.

With the Sign the member supplies sustenance to those in his wigwam.

The Password, Petalësharoo, was the name of a Chief, who said that he would rather perish in a struggle with his enemies than bow his neck to the yoke of slavery.

The lecture ended with a peroration upon the thought that the faithful Red Man reaps everlasting happiness in heaven and enjoys throughout the countless ages the perfect freedom of the children of the Great Spirit.

In the Warrior's Degree the candidate was given the pipe of peace, as an emblem of friendship and fraternal love, and directed to deliver it to the Sachem.

The Motto was friendship and the candidate was informed that while the mighty oak is liable to be shattered by the storm, and no Red Man can be independent of his brother, yet all should stand together like the trees of the forest, interlocking their arms in the embrace of friendship, thus supporting each other and through it resist the storms of life which roar around them.

The Badge was Red, signifying that Warriors are of one blood, and must not be indifferent to the sufferings and dangers of any member. It also indicated that brotherly kindness should bind all together in the bonds of unity.

The Sign was an appeal for help, to which all Warriors should respond in the hour of need.

The Password was Mondamin, the Great Spirit, blessed gift to his children. The lecture was symbolic of that spirit of affection and fraternity and solicitous of the common welfare of all.

In the Chief's Degree the candidate was informed that it was the acme of all of the others and must not be bestowed without due caution, after the person to whom it was to be imparted had walked in light and taken the pledge. He was presented with the insignia of a heart, which he gave to the Sachem, who, in a brief lecture, informed him that true Red Men marched beneath one banner, the blue, the red and the white.

The Motto was Charity, the guiding star for all followers and believers in Redmanship.

The Sign was a silent appeal to the Great Spirit, the source and foundation of pure love and charity.

The Password was Matoaca, the familiar name in her father's wigwam of the beautiful and loving Pocahontas.

The Badge was white, emblematic of purity.

The unwritten work was, in all of the degrees, imparted by the Senior Sagamore.

Often had I heard the members of Pequod Tribe, No. 18, speak of the beauties of the former degrees, those written by Bro. William B. Fahnestock, of Metamora Tribe, No. 2, of Lancaster, and the manner in which they were delineated in the council chamber.

At our solicitation these degrees were worked. The council chamber was arranged to represent a forest scenery, all the appliances for mountains, ravines, foot logs, also a storm was produced, and I was astonished and could not imagine why the same had been discarded. Those who had witnessed the conferring of these degrees, or read the ceremonies, were of the opinion that the work of Bro. Fahnestock were of a high order of merit as a literary production, but were not adapted for general use among the members, most of whom not having that special training for a proper rendition of the same.

Forty-four great suns ago copies of these ceremonies came into our possession, and from our present experience on ritualistic ceremonies, they could have been made interesting and impressive, provided that a room large enough could be procured, also that Tribe had wampum enough to purchase all the appliance necessary, for the language therein gave elegant chances for dramatic display and elocution, the same being beautiful and poetical.

In the Brave's Degree, the candidate was directed to bring a trophy, so that he might receive the knowledge he craved. A bow and arrow was given him, and following the Sannap, language as follows was spoken:

"Your bow and arrow take and follow close,
A nobler trophy than that which they disturbed
Awaits your keenest aim. and which, if your

Good arrow chance to strike, will prove a better
Passport to the Chief. Turn your eyes aloft,
Behold you where an eagle takes his flight
And soars abreast the mountain's giddy peak?
Quick, draw your barbed arrow to its head,
And let the shaft unwavering swiftly fly.
Ha! well done! you have struck it, see; it turns,
And whirling now falls bleeding to the earth.
I'll pluck a plume of feathers from its wings,
Which you shall bear in triumph to our Chief."

Being conducted to the Prophet, the Sannap explains:

"On our path this way—
Just where the stream that runs along the glen
Leaps down its rocky bed, an eagle took
Its flight, and soaring high above the
Yawning gulf soon would have pierced the clouds;
But from his bow, quick as the lightning's flash,
An arrow swiftly sped, and brought it to
The earth. This now is proof he bears."

A short pledge is given, and over a representation of mountains, gorges and ravines, with warnings of missteps, they reach the Sachem's tepee. who, with an expression of joy in beholding the plume, gives consent and explains the Signs. The ceremony ends with:

"In friendship and union Red Men should live,
And unto the needy his aid freely give;
And e'er lend to charity which doth plead,
A brother in need proves a brother indeed."

The Warrior's Degree conveys the idea that the Sachem's war club was stolen and the candidate instructed to trail upon the enemy and capture it; the same kind of paraphernalia necessary, and under the guide of the Sannap he trails toward the camp of the thieves, and while they are reposing regains the trophy. The Sannap is the main character, the simple pledge is taken, and with their path toward the rising sun they finally reach the Sachem's tepee, who informs the Sachem how the deed was done. The Sachem welcomes him, instructs in the Signs, etc., and closes by saying:

"Take from my hands the emblem,
And wield it as your own;
By bravery you have gained it,
And though many a storm may cross your path,
Let not temptation swerve you from virtue's cause."

An ode is then sung.

The Chiefs Degree was more lengthy. On entering the council chamber the chiefs were seated around the council brand. The Sannap asked, what shall this Warrior do to merit the degree?

First Chief:

"Let him pursue a panther to his den.
And as a trophy bring us back his scalp."

Second Chief:

"Let him advance upon a wounded buck,
And bring his reeking antlers back as proof."

Third Chief:

"Let him trail the foe and from their camp
Some worthy trophy safely bring us."

This dialogue ends as a scout enters wounded by an arrow. Being directed to speak, he says:

"Three sleeps ago, just ere the sun arose,
A band of warriors on the war path bent,
Surprised our guardless camp, and from the
Sachem's wigwam bore away his beauteous daughter."

The candidate is asked:

"Will you attempt to rescue her
From bondage, cut her bonds
Asunder? Quick, speak!"

Answering in the affirmative, they trail in the midst of a heavy thunder storm through the mountain passes until they reach the camp of the foe. The candidate creeps nearer, where the maiden is bound, and cuts her bonds. The maiden being

rescued, gives the candidate a Sash in memory of the noble deed. They hasten away, but the foe pursues, seizing the candidate and gagging him. The warriors from the Sachem's camp appears, drives away the enemy. and decides that the Sannap and candidate do not tell the truth, and conduct them to the camp. where the Sachem directs they should suffer the penalty. As the same was being carried out the daughter appears and calls the father's attention to the symbol, the Sash, which she had given. After more trailing, the pledge is taken and the Sachem instructs in Signs and says:

“Let not the precepts taught you be forgot,
But cherish as a boon of rare good will;
Temper your actions here below,
That you may dwell in endless bliss.”

We have given these quotations so that the members may have a faint idea of the ceremonies of the past.

I passed the stations and was admitted to the Great Council of Pennsylvania in 1864, said body convening twice a great sun. Angus Cameron being then Great Sachem.

After our admission I formed the acquaintance of William Beesley Davis, Andrew J. Baker, William B. Eckert, Morris H. Gorham and Angus Cameron, each of whom attained the highest honors in the Order; also Charles C. Conley, E. F. Stewart, Samuel Weaver. John Rebman, Christian Wiestenberg and others, who may be termed pioneers of Redmanship in Pennsylvania. Personally met all those who had held Chieftaincies in said body, and soon my field of Redmanship was enlarged. Morris H. Gorham was G. C. of R., but declined further election for the purpose of being elected Great Sachem, defeating a brother who had filled the Chieftaincies of Great Junior and Great Senior, and established a precedent which proved detrimental to the Order, more especially the agreement that was made, viz.: A. J. Baker was to be elected G. C. of R., and when Bro. Gorham's term expired, he was then to be G. C. of R. The agreement was not carried out, and although, through the destruction of election returns, Bro. Gorham was declared elected, yet the following great sun Bro. Baker was successful and held the station many great suns with credit and honor. Our interest in the Order never waned and our ambition prompted us to seek higher

honors, and finally was elected Representative to the G. C. U. S., and in Corn Moon. G. S. D. 375, September, 1866, was admitted to that body. The membership throughout the country being 10,238, with 111 Tribes, what wonderful progress in forty-two great suns; now 500,000 and 4,500 Tribes. While this was a representative body, yet nearly all of the stations and committees were filled by Past Great Sachems, not much chance for a representative unless he had influence with those in authority.

No mileage and per diem; admiration for the Fraternity was the only incentive for an attendance.

In our intercourse with the members at this council I gleaned and more practically from the G. C. of R., P. G. S. John R. Boker, much valuable information as to the disruption in 1850, when many of the German element left ours and formed the Independent Order.

The information received from Bro. Boker was similar to that as published in the Official History, viz.: That Metamora Tribe, No. 4, of Maryland, had refused to obey a mandate, the result of an appeal properly carried through its various forms, arising from their refusal to pay benefits.

A committee of the Great Council of the United States, to whom the matter had been referred, reported that the Tribe had pursued a legal and proper course, surrendered their charter and effects, and that every Tribe or member had the right to withdraw from the Order, but had no right to assume the part of any name belonging to the Order.

The Body unanimously condemned this action and adopted resolutions that no Brother of the Order had the right to hold membership in this new society, nor associate with any of its members under the penalty of expulsion. This led to the addition of another question, as to the candidate's affiliation with any society having the name of Redmanship attached to it.

The letters which at that time designated the Order, were changed. and since then the affix has been, Improved Order of Red Men.

Not much harm was done in Maryland, and only one Tribe was lost. But it resulted in the German element of the community becoming attached to the Independent Order of Red Men, as none but those speaking the German language were acceptable.

In Pennsylvania the events were more exciting and interesting. It having transpired prior to our admission, our knowledge has been gleaned from those who participated, and whose knowledge cannot be controverted.

I often witnessed bodies of men attending funerals with Sashes on, accompanied by a band of music, whose airs were more lively than one is apt to hear at funerals, and from the banners displayed found that they were Red Men.

When the movement culminated in Maryland there were six Tribes in the City of Philadelphia, working in the German language, with a membership of one thousand and thirty-six, the total membership in the State being at that time, July, 1851, seventeen hundred and forty, the German element being greatly in the majority.

Among the active members in the German Tribes was John Batzig, a brother of excellent education, prominent in all that appertained to Redmanship; had received honors, both as a Great Chief and on important committees, was highly respected and wielded a powerful influence among his German brothers. But he became recreant to the trust reposed in him; his financial probity was not as it should have been; he was called to account refused to carry out the will of the majority, and when the Great Council of Pennsylvania, in April, 1851, adopted a resolution that Tribes under their jurisdiction should not have music at funerals, he started the movement to take the Tribes into the Independent Order of Red Men. His influence was felt.

In November, 1851, a special council of the Great Council of Pennsylvania was convened for the purpose of taking into consideration the insubordination of those Tribes working in the German language. At this council it was stated that said Tribes contemplated withdrawing from its jurisdiction, and that Taimany Tribe, No. 9, of which Bro. Batzig was a member, had already done so.

The Great Chiefs were appointed a committee, with instructions to visit said Tribes immediately, demand the Charter and private work, and transfer the same to those members who had continued true to their pledges and who were willing to remain under the jurisdiction of the Great Council.

These Great Chiefs worked arduously to stem this tide of insubordination and accomplished much good, and when their

work was finished three of the Tribes had their Charters revoked, and the others were retained with a depleted membership, six hundred and seventeen having followed the leadership of John Batzig and organized the Independent Order of Red Men in Pennsylvania. Some ten years after, Delaware Tribe severed their connection with us, thus adding two hundred more to the Independent's ranks. It was in Delaware Tribe, No. 10, that P. G. I. Adam Smith, the pioneer of the Fraternity upon the golden shores of the Pacific, learned the trail that led to our council chambers.

From those who were active during the above exciting times, I ascertained that it was for the betterment of the Improved Order of Red Men that this element had decided to be a society within themselves, as the personnel of the major portion of them was not such as to redound to the credit of any institution.

Many changes were made at the council in 1866. those who had been in authority from the time that the G. C. of U. S. was organized, were defeated for Chieftaincies, and new and younger material selected.

A short and concise History of the Order was presented by Morris H. Gorham, of Pennsylvania, which was accepted, and afterwards was taken as the germ from which all pamphlets containing matters of interest emanated.

The Act of Incorporation granted by the Legislature of Pennsylvania was accepted. This gave the body the right to convene outside of the City of Baltimore, Md., and the following great sun, the City of Philadelphia was honored with their presence.

An acquaintaintanceship was made at that time with the then Great Incohonee, Thomas A. Bosley, of Ohio; Jno. L. Boker, George W. Lindsey, William G. Gorsuch, George Colflesh, William Benson, of Maryland; Joshua Maris and Joseph Pyle, of Delaware; James A. Parson and Thomas J. Francis, of New Jersey; David Baker and Paxson Coates, of Ohio; Hugh Latham and J. B. Shaner, of Virginia; Moses L. Merrill, of District of Columbia, and others; the above, along with those of our own Reservation, were active and consistent members of the Fraternity until called away to the Land of Ponemah.

At each great sun's attendance new friends were made and the friendship of the past forty-three great suns has been the

bright link that has inspired us with more zeal in the cause of the principles of Redmanship.

The dissatisfaction manifested among the members ultimately led to changes in the Ceremony of the Degrees, and at this council Morris H. Gorham presented those which had received during the many great suns the almost unanimous approval of the Fraternity, and his emanations form the ground work for the best ceremonials extant.

In this retrospective glance the great suns that I have been a member of the National Body, there has been many changes, not only in the ceremonies, but more particularly in the personnel of the membership; grander and more eloquent men; newer and brighter blood; old fogysim no longer exists; a desire to progress with the nation's prosperity, which has finally placed us in the foremost rank of the fraternal societies of the land. Yet great sun after great sun new faces appear, new ideas are expressed, and he who is consistent should at all times favor those ideas which are for the betterment, not only of the Fraternity, but ourselves, for a man is only as old as he feels, and has outlived his usefulness when he fails to change his opinions, and insists in carrying out his own, and opposes progress.

Who are left among those we met for the first time in G. S. D. 375? No one. And we now stand alone as the oldest member of the National Body.

In the Great Council of Pennsylvania only one, P. G. Sachem Schuh, was admitted prior to ourself, and P. G. S. Frank C. Knipe by our side the degree of Past Sachem was conferred.

A volume of many pages could be written as to many scenes that we have witnessed along the pathway of Redmanship, but the records of the National and the State Bodies give the members all that would be interesting, and personal opinions would take too much time and space.

When the new ceremonials were promulgated the members of Pequod Tribe, No. 18, organized a team, and in our opinion, which may be somewhat prejudiced, worked all of the degrees in the most dramatic manner, trailing to many council chambers for the purpose of instructing others. It was the first Tribe to take this matter into consideration.

We distinctly call to mind the first Tribe that we ever visited, Commanchee, No. 52. and the lighting of the first council

brand, that of Wawatam Tribe, No. 63, participated in a minor Chieftaincy, and a distinct recollection of the sleep, rain, mud and five miles to trail; but it was an admiration for the Fraternity.

In our politics, and fraternities have them, I have always been a partisan, but not a dictator; willing at all times to listen to friends. Through this peculiarity I have had many trails over the State. When Frank G. Knipe was an aspirant for G. J. S. the Tribes in Lancaster, Columbia, Harrisburg and Gettysburg were favored by three members of No. 18, and utterly astonished the members by their rendition of the ceremonies of the Order. It redounded to our credit and was the result of a proper exemplification of the work in the great suns that followed.

Old ideas permeated the ranks of those in authority at this time, and in our trails we were successful in convincing the members that some changes were necessary. It was done; progress took the place of apathy and the personality of the membership improved. In the latter part of the sixties and during the seventies, the system of visitation established by the Pequods was carried out by other Tribes, and a general fraternal interest was manifested on all sides. The tree of peace was planted in the centre of the hunting grounds, and the tenets of Friendship, Hospitality and Sociability became the watchword, for all that was good and beneficial.

Personally I had other aspirations. I had become known, and while often returned to the National Body as a Great Representative, yet thought it wise that I should have those qualifications which permit us to participate in the legislation of said body without being a Representative. Our ambitions were realized, and in G. S. D. 391 had the right to affix to our name, Past Great Sachem. During our terms as a Great Chief every section of our Reservation was trailed to, and when the tomahawk of authority was surrendered, had to our credit a gain of 2,533, and a membership of 14,943, the largest gain of any previous Great Sachem, an honor that belongs to the activity displayed on all sides. Twenty-five great suns have come and gone since then, and only two great suns are recorded when our membership has not advanced. The members of our State rewarded us with a token of their appreciation of our efforts by presenting us with a watch, chain and mark, and, like some others, I have been

watched, chained, marked and caned, and while the intrinsic value is great, but more valuable to us as a reminder that the friendship of the worthy Red Men is as lasting as eternity.

The following great suns of our retirement up to G. S. D. 394. was devoted to committee work, and the general welfare of the Order, and when at the time P. G. S. Charles C. Conley refused to be a candidate for G. C. of R. of Pennsylvania, the Past Sachems honored us by an election to said Chieftaincy, and it is for them to say whether I have betrayed their confidence. While I have not at all times had a clear trail in our re-election during the twenty-one great suns, for there are always aspirants, and a positive man cannot help to create opposition to himself, yet I believe that I have given general satisfaction. Our fondest hope is to read from the reports of the Tribes in our Reservation that our membership has reached the one hundred thousand mark, and the benign tenets of Redmanship is taught in every section of the State.

Our continued attendance at the councils of the National Body made us acquainted with all the prominent members from the various Reservations, and it was natural that we should desire to be an "Ongwe Honwe" of the nation, not in its true signification, "one who surpasses all others," but the wish that I should rank with those that have builded so well when they launched upon the sea of fraternity the ship of Redmanship, an ambition to wield the tomahawk of authority, not as a weapon of warfare, but as an instrument for the advancement and promulgation of those tenets which if adhered to, tend to the betterment of mankind.

I was successful in our aspirations, and at Boston, Mass., Corn Moon, G. S. D. 1890, was raised to the Chieftaincy of Great Incohonee, and during the two great suns visited every reservation east of the Rocky Mountains, believing in the theory preached and carried out by Charles H. Litchman when he was Great Incohonee, that he who is thus elevated should perform his share of the labor and responsibility.

The greetings extended to us by the Brotherhood was always of a friendly character, at times far beyond what had been expected. We were the Head of the Fraternity, and like the Aborigines who not only revered but honored their Peacemaker, they carried us in a metaphorical sense from wigwam to wigwam

and spread their deer skin robes and all of the trophies of the chase for our edification and entertainment.

There are many pleasant recollections of our trails as an Incohonee, the newspapers of the various cities, towns and villages placing us on a line with the executive of the country. This, no doubt, is the experience of all who have held this exalted station, and shows that our brothers desire the pale faces to know who was in their midst. The journey at times was tiresome, but cheered with the thought that I was living up to the pledges taken within the totemic bond, and that our reward would be that which arises from the hope that I might see the star of Redmanship become a planet of the first magnitude.

At the council that I was raised as Great Junior, Sagamore the honor was conferred upon us of being appointed on the Committee on Ritual, which appointment embodied a reference of all matters pertaining to the written and unwritten work. This compelled us not only to become a close student of what had been approved, but to ascertain the causes that led the writers of the first ceremonials to engraft so many peculiar and beautiful adages. We naturally began a research among the legends, myths and lore of the aboriginal inhabitants of our continent; to find out if I could trace through them the lessons that are taught within the totemic bond. In this I have been successful, for almost all of the metaphors and scintillations of wisdom can be traced as an emanation from the unsophisticated child of the forest.

This study gave us golden opportunities of explaining not only to the members, but to their friends our peculiarities, which are interesting to every conservator of American history. As a society, it can be truthfully said that we have not been a plagiarist, as there is not within the lids of our ceremonials a sentence or word that has been taken from those of other organizations.

At this council a committee to whom had been referred the subject of the preparation of a Ceremony through which our wives, daughters and sisters could become co-workers, presented a report. The chairman, P. G. I. Litchman, stated that he had received two manuscripts, but acknowledged that he found it a task to write one. After some debate the subject was referred to the Elective Great Chiefs along with the chairman.

The Great Chiefs met, the supposed ceremonies were read; one was rejected, as it was almost stolen from another society. The subject was then referred to us, with positive instructions to prepare a ceremony within one month's time. I took possession of the manuscripts and at once decided that the one that had not been rejected contained a plot from which a ceremony could be prepared. The same was done and we have now for the Degree of Pocahontas one of the best extant.

I mention this not to laud ourselves, but to have credit given to whom it belongs. Many of them have claimed this honor, but the individual whose ideas were engrafted in this ceremonial descended the hill of life several great suns ago, before he had an opportunity of witnessing what had been the result of his emanations. He was well known among the older members of the Fraternity. Col. Wm. Louis Schley, of Maryland, deserves this mention. Bro. Schley was a gentleman of intellectual attainments, somewhat eccentric, given to writing poetical effusions of a lengthy character, and at all times delighted to read them to his friends. Some of the members being acquainted with this peculiarity of the Colonel, would often send a new representative to the Colonel's room with a note requesting him to read his latest to the brother. With all this he was a good man and a great believer in the future destiny of our Order, that she would become powerful for good.

Other attempts have been made to establish a branch similar to the Degree of Pocahontas. A. T. Francis, of Kentucky, when Great Inchoonee, in 1863, reported that P. G. S. Baker, of Ohio, had prepared a ceremony and called it "The Daughters of Powhattan," and I was informed by P. G. I. Paxson Coates, of Ohio, that it was based upon the same legend that has been interwoven into the ceremonies now forming the Ritual for the present branch of the Order.

In the latter end of the fifties permission was given to the members of the Chiefs Degree to establish Degree Councils with authority to confer the degrees upon the members of Tribes. There was no ceremony for the kindling and quenching of Councils or for the admission of members. Two of them were established in Philadelphia, one beneficial and the other not.

In September, 1864, the National Body enacted laws for the formation of these branches and adopted a form of charter. The

ceremonies as prepared by Morris H. Gorham, of Pennsylvania, were interesting, being based on the characteristics of the aborigines as hunters and warriors, also their religious superstitions. An impetus was given and many Degree Councils were instituted with full authority to confer the degrees upon tribal members. A ceremony of Raising Chiefs was prepared by P. G. I. Joseph Pyle, of Delaware, to be used in Degree Councils only.

In addition to the Chief's Degree Sash a frontlet was designated as the insignia of the Chiefs, with the emblem of their Chieftaincies on the front.

This reminds us of a peculiar custom, prevalent among the Tribes in the early days, when the six elective Chiefs wore a frontlet, which was strictly in consonance with the ceremonies, and the language of the ritual:

"You will now arise and be uncovered while our venerable prophet invokes a prayer to the Great Spirit."

At this command the Chiefs arose, took off their frontlets and stood uncovered until the invocation was finished.

When the Gorham ceremonies were adopted, P. G. I. Andrew J. Baker, as a member of the Committee of Revision, recommended an additional and higher branch, to be known as "The Council of Sachems," none to be entitled to receive this degree but Prophets and Sachems. He presented a ceremony, but it was rejected without being read. Year after year the proposition was considered and it was not until 1883, at Atlantic City, N. J., that he succeeded in having the same read, but on account of the peculiarity of the names given to the Chiefs it was rejected. One of the Great Representatives was so emphatic in his language of ridicule, together with his manner of pronouncing the titles, that the author became disgusted and withdrew the ceremony.

This ceremony was based upon a peculiar custom existing among the Creeks and Chickasaws, in which, upon festive occasions, a test of endurance must be undergone before a Hunter could become a Warrior. Its titles of Bashaba and Paniese did not attract the favor of those who were interested in aboriginal history, as they savored too much of Arabic nomenclature.

In 1887 the members of the Degree Councils petitioned for a ceremony for the admission of members, and the Committee on Ritual, consisting of Bros. Donalley, R. Litchman and Conley,

after many alterations, recommended Bro. Baker's ceremony, and it was adopted.

Many propositions have been presented to the National Body for the formation of a semi-military branch of the Fraternity. These demands came from the western portion of the Great Reservation, where societies of a similar character had become a powerful lever, and the members from said section thought it would be wise to establish branches of this kind, under the control of the National Body. Their insistent demands finally culminated in the formation of "The Chieftain's League," with an Indian spear as a typical weapon, and eventually the Continental uniform and sword.

All of the Degree Councils were absorbed by this branch, and it became a powerful lever for the advancement of the Order, until the delegates of the State Leagues wanted so much legislation that the Great Representatives became tired of the loss of valuable time in their interests, so that in 1890 the Leagues were given authority to form a Supreme League, with full authority over all of the Leagues in the United States. By this legislation, which, in our opinion, was illegal, the semi-military branch was severed from the parent body.

This body formulated a new ceremony, having for its basis a legend of the Mandam Indians, "The first and only man."

Honors of Supreme Chieftain were attained by George E. Green, of New York; Zebulon T. Robbins, of Connecticut; Jos. Pyle, of Delaware; Edward S. Bortel and Thomas K. Donnalley, of Pennsylvania. During Brother Donnalley's Chieftaincy the Leagues ceased to exist, and the debts of the Supreme Body had to be paid by those who had endorsed a note for one thousand dollars, which had been given at the first session in Boston, Mass. This virtually closed the career of the Degree Councils, and only New York and Georgia report branches of this kind.

A disputed question in the National Body was as to the date of the foundation of the Order. Bro. Morris H. Gorham, of Pennsylvania, presented the theory that it originated at Ft. Mifflin, on the Delaware River, while Bro. George W. Lindsey contended that there was a close line with the Tamina Societies. As far as the National Body was concerned the subject was finally settled in 1887 by the adoption of an official history. In the report presented by a majority of a committee to whom this

matter was referred, they contended that there were societies of the Order of Red Men for social and political purposes as far back as 1771, and while the Improved Order of Red Men was organized in 1833, yet in their opinion, there was a clear line which marked that the latter had connection with the former.

P. G. I. Charles H. Litchman, in a minority report, concluded that the documents considered by the Committee might be placed under three heads, viz.: Tradition, Supposition and Fact. The era of Tradition to the Sons of Liberty, that of Supposition to the organization at Ft. Mifflin, and that of Fact to the Improved Order of Red Men as constituted in the City of Baltimore, Md. This virtually put a quietus to the controversy which had existed over a quarter of a century. While I had in my possession valuable documents pertaining to this subject, which at the time were placed in the hands of Bro. Litchman, and never returned, yet I do not agree with all of the findings of the Committee.

In 1866 I had an interview with P. G. S. John S. Boker, then G. C. of R. of G. C. U. S., read his manuscript on the history of the Order, also the first ceremony of adoption, which was in manuscript, and he informed us that the brothers who constituted No. 1, of Maryland, had told him that it was a copy of that which was performed in the admission of pale faces by the mother Tribe of Maryland of the Order of Red Men.

I have in my possession papers, in one of which I find the following language of a poem published by "The Aurora," of Philadelphia:

"When through life serenely you have passed,
And landed your frail bark beyond life's seas.
May your eternal lot be cast with those
Who have no sorrow and feel no pains."

This was from the pen of Francis Shallus, the first Generalissimo or the executive chief of the Order of Red Men. He was possessed of considerable literary talent and contributed to the newspapers of his day.

Those who were acquainted with him state that Indian blood coursed through his veins, hence it is thought that he was much interested in the aborigines, and he felt that he was establishing in the Society of Red Men many of the manners and customs of the Indian race.

As the individual to whom should be given the credit of preparing the ceremony of what they termed "investiture," and the manuscript ceremony as in use by the first Tribes of our Order in Maryland, that it was the one written by Geo. Shallus, the old records of said Society containing many of the phrases that are now in our Adoption Degree, such as "simple pledge of honor," which was as binding on his conscience as an oath. The word "adopted" was used when a pale face was admitted, and we are a firm believer in the theory enunciated by P. G. I. Morris H. Gorham that there is a clear line from the Order of Red Men of 1813 to the Improved Order of Red Men as constituted in 1834, and while it is pleasant to speak of the traditions of our Fraternity as connected with the patriotic societies whose efforts crystallized in the formation of our government, yet in a history of a society the correct theory should be promulgated and not try to convince the members of the present generation that our Order owes its origin to what there is no positive proof, the only evidence that can be obtained, as far as the Tamina Society is concerned, is that their officers had the same title as ours.

A very pleasant feature that I call to mind was in 1887, when as a Great Chief I attended an exemplification of our ceremonies by Passayunk Tribe, No. 34, of Chicago, Ill. It made a lasting impression upon us as to the beauties of our ritualistic ceremonies, the work being elegantly delineated, the characters rendered in a style that reminded you of the Indian without those barbarities which had been laid at their door, strictly ritualistic. The slight innovation that they introduced was an improvement which was afterwards inserted into what is now known as the Prologue.

For several years attempts were made by our brothers from the New England States to change the Ritual so that all Tribal business should be transacted in the Chief's Degree. The arguments pro and con were acrimonious, for both sides were sincere in what they thought was for the best interests of the Order. The facts in connection with this proposition is an unknown history to the major portion of our membership, as all legislation pertaining to it took place in secret council, and in writing of it do not consider that we have violated any pledge that we have assumed.

I have always contended that it should have appeared in

the printed records, as it was legislation that each and every member should have some knowledge of. The advocates of the change were some of the most intellectual members of the Order and consistent in their endeavors to have the change made. The proposition being a change in the Ritual, a seven-eighths vote was necessary to adopt it and this caused its defeat year after year.

In 1890 the proposition was again before the body, and during noon recess and at the hour fixed to resume business, before all the representatives had appeared, the body was called to order and went into secret council with P. G. I. Litchman acting as Great Inchoonee. Some twenty of the Representatives were seeking admission, but were refused, among them being myself. The proposition to work in the Chief's Degree was voted upon and it was declared adopted. Much rejoicing took place upon the part of the advocates of the measure. On being admitted and being called upon to preside by Great Inchoonee Thomas J. Francis, a question was raised as to the right of the Great Minnewa to refuse Representatives admission, while the body was in secret council. Our ruling was that legal and qualified Representatives of a State Body, or a member of the body, could not be refused the right of admission, or that of retiring; that there was no law as to secret councils; that it was only a custom; the object being to transact business which should not appear upon the printed records. I also declared the action upon the proposition to work in the Chief's Degree to be null and void, as it had not received the necessary seven-eighths vote as required under the law. An appeal was taken from our ruling, and we were sustained, thus indicating that a majority was not in favor of the change, let alone seven-eighths. Each great sun the same action was taken until the term of G. I. Thomas Peckinpaugh, when the subject was presented as an addition to the laws and was carried by a two-thirds vote.

Those in opposition to the change filed a protest as to the illegality of the legislation, which, while only an expression of their opinions, yet had a tendency to warn the advocates as to what the result might culminate in. In their wisdom they agreed to extend the time for the law to go into effect and gave the Tribes the right to confer the degrees by exemplification and without the fees. This action saved many thousands to the Frater-

nity, offered an opportunity to educate the members and thus prepare them to fully carry out the intent of the change.

While one of the protestants, yet at present am of the opinion that it was wise legislation, as it placed all upon the same level as to matters pertaining not only to laws but the ritualistic portion of our ceremonials.

During the term of William H. Hyronemus as Great Inchoonee, a monument was erected to our Order in the establishment of the theory "That once a Red Man, always a Red Man," thus placing ourselves on a higher plane than the other benevolent fraternities of the country. This was the enactment of "An Aged Members' Fund" in the various Reservations, through which aged brothers whose Tribes had ceased to exist, by attaching themselves to this fund, under certain rules, could at all times affiliate within the Totemic Bond, and in case of sickness be entitled to benefits. The Improved Order of Red Men is the only society that has a law of this kind.

I remember an incident as to calling the attention of the National Body to a report of Great Representatives of Michigan in which they stated that the majority of the Chiefs of the National Body were from the East, and the West had only a small minority. I suggested that they should practice what they preached, for nearly all of their Great Chiefs resided in a small portion of their State. Our clannishness which they referred to, might at this time apply to the West, as only two of the exalted stations are from the land of Abenakies. This is a reminder that "The Trail of the Empire is towards the setting of the sun," and an evidence that prosperity has reached that portion of the "Hodenosaunee of Redmanship." As the true believers in the triune chain of our Fraternity we should all be willing to give "honor to whom honor is due," and there is no doubt but that the East will receive a portion of these honors.

There is a question that I should touch upon, and thus be enabled to hand down to posterity our position as to the subject. I refer to the "Orphans' Guardian Fund." Many of the members have thought, because I was in opposition to the proposition as presented, that I was antagonistic to the education and care of the orphans of the deceased members of our Order. This is erroneous. Our action in other Fraternities is an evidence to the contrary. As the author of the many articles that ema-

nated from our Reservation, I have at all times taken the broad ground that the brain which produced the thought that the orphans deserve our fondest care must have been from one who was inspired by a close communion with the Great Spirit, and as a Red Man I welcomed the legislation when properly enacted. Our objection has always been against the illegal manner in which the proposition was presented to the body, and our record as a member proves our consistency along these lines. When the Great Representatives in 1874, at Indianapolis, voted to dissolve the Permanent Fund and place it in the General Fund, and from it appropriate the wampum to increase the mileage and per diem, our vote was against it, believing that it was in violation of the laws and a clear case of graft. While the sum allowed us was accepted, yet that did not make the offense less heinous.

When the proposition to sever the Chieftain's League from the parent body was presented, as the acting Great Incohonee I ruled against it.

The printed records will prove that I have endeavored to be consistent and our vote has at all times been for what I have always thought was for the best interests of the Order and in opposition to that which savored of a violation of the law or personal aggrandizement.

In our forty-eight great suns, I have worked consistently for the promulgation of the tenets of Redmanship, not only in our own Reservation but in others, and have had the gratification of seeing the Order grow from ten thousand until now there are five hundred thousand within the totemic bond and in the Keystone State eighty thousand respond to the call of the Beavers.

To-Do-Da-Ho. (A Leader).

In the early history of our Order, it was the custom to select some members, who were more proficient than others, to assume the principle characters in the conferring of the adoption degree, the minor parts being considered of not much importance, and upon them would depend a proper exemplification of the ceremonies, the other degrees being mere accessories towards advancement.

As changes were made in the ceremonials, each character having a part given to them, it was thought wise that some mem-

ber should be chosen to have charge, and upon him devolved the task of selecting those whom he deemed best qualified to render the characters properly and in a manner that would be creditable to all interested. Various titles have been given to this individual, such as Captain of Team, Degree Master and Teacher. These names are in use in other fraternities, and our originality demands that we should have a title of our own, and we would suggest the aboriginal word, "To-do-da-ho," which signifies a leader, a teacher; while perhaps it may appear strange, but we would soon become accustomed to the name, and it is applicable as a title of our own. We realize, however, that the position of a To-do-da-ho, is at times a difficult one—the jealousies that arise, the refusal of some to follow his teachings and the absence of others from rehearsals, all make the task assigned to this Chief an undesirable one, yet it is of much importance, for upon him, in a great measure, depends a proper rendition of the work.

This Chief should be a member fully equipped to assume any Chieftaincy, acquainted with all the details of the floor work, as laid down in the ritual; nothing elaborate, for the closer the work is followed the more impressive. He should understand what pertains to elocution, and have a retentive memory, so that he can act as a prompter. With these accomplishments, he should at all times have the united support of those constituting the team, for a unity of action is conducive to that recognition from others which all men are pleased to have displayed.

We contend that this Chief "To-do-da-ho" as a leader should acquaint himself with the characteristics of the aboriginal inhabitants of our continent, our Fraternity being their conservators, more especially those whose titles we have accepted as ours, from the Hunter to the Sachem, and to accomplish this he should be a close student of such works on Americana, as he can procure, for by so doing he would more thoroughly understand their peculiarities.

Our readings has informed us that the Hunter was one who secured sustenance for the Tribe, and through his skill in hunting and trails, became acquainted with all of the surroundings, while by nature fierce, yet had not attained that degree of ferocity which is found in the Warrior to whom was assigned the duty of defending the hunting grounds of the Tribe against the intrusion of those whom he thought was inimical to the people,

always alert, never weary, and when the hunter and warrior were together, celebrated their triumphs by a feast or dance, and when the voice of he who was wise was heard, they halted in the midst of their savage determination. When a hunter or warrior advances he becomes educated, learns the results of those deeds of bravery to which he had been prompted to by pride and ambition. Having the right to a seat in the councils of the old men, he listens when the traditions of the past are told, becomes more conservative, and as Junior is quick to understand all that pertains for the good of the people.

While the fierceness of his nature has not been entirely eradicated, being easily led away by excitement, naturally commits those deeds that does not redound to the credit of a Chief, but in the midst of all listens to the admonitions that emanate from older and wiser Chiefs. The Chief to whom the control of the warriors is assigned, being a leader on the warpath, momentarily forgets that he is a Sagamore, equal to a Sachem, and that the weapons in the hands of his followers are not at all times for warfare, but for moral good. Being a true child of the forest, he is drawn away from his duty by the excitability of his warriors, and through his veins rushes the hot blood of his forefathers and he becomes the savage in reality, forgetting that he has sat in council with the peacemakers, gives a command which will literally be carried out, but when the words of the wise man are explained to him he acknowledges that it is good to be lenient.

The character of the Scout is a feature both beautiful and impressive, and those who portray it should be watchful, alert and quick to perceive even in the darkness and gloom of night, depending upon his hearing and capable by intuition of discerning the condition of the surroundings. The Sannaps, by nature, cautious and obedient, as a runner, quick to bring messages necessary for the Chiefs to know; not stilted, but imbued with that pride which should permeate the breast of those whose station is near the Chief of the nation.

The Counsellor of the People, wise beyond all others, conservative, yet dignified fully aware of the importance of the Chieftaincy; haughty, but not arrogant, having a knowledge that upon him depends much that is for the good of the nation, and when an intruder is discovered, arises with that dignity and

bravery which constitutes a leader who is willing to sacrifice himself for the good of all. Listens with courtesy and respect, when his runners give him information and expresses his friendship by words of welcome. As a close student of nature his language is eloquent, impressive and metaphorical, distinct in his utterances, slow in speech, easily comprehended, and shows by his action that he is a Sachem, the Counsellor of his people.

The Prophet, not venerable by the number of great suns that he has been with the people, but in all that which pertains to wisdom and the love of the nation, one who is near to the Great Spirit, whose word should at all times be heeded, whose advice is always taken, whose conservatism renders him the beloved of all, whose admonitions are considered as coming from the Master of Life, imparting lessons which, if lived up to, have a tendency to make us all believe that our trail will eventually bring us to the Happy Hunting Grounds of our Fathers.

A "To-do-da-ho," or teacher, familiarizing himself with these views of the various Chieftaincies, makes himself a lever for an elegant rendition of the ceremonies and with this experience he should also have a gentleness of manner, an admiration for the fraternity coupled with a disposition that is not prone to take offense, but a firmness which indicates that he is really a teacher, and an exponent of our principles, with no desire for laudation, but the hope that all which is done will be for the good and perpetuity of the Order.

TO-DO-DA HO.

When the revision was made in the Ceremonials, a National Exemplifier was appointed, who was in reality a To-do-da-ho, instructor and teacher and upon him devolved the duty of explaining the many changes that have been made and through his teachings a uniformity of work to be a prevalent feature throughout the Brotherhood, for the rendition was so different, that a member visiting some of the branches, imagines at times that he was witnessing the work of other fraternities. Diagrams were prepared and foot notes, explanatory of all which pertained to a proper delineation, and the same promulgated, it was prophesied that all would be well and those trailing to other hunting grounds than their own, would see pictureographs properly exemplified by a suite of Chiefs, as was intended by the revision.

But along has come the individual, known as "The Captain of the Degree Staff," whose prolific brain introduces many innovations, ideas of his own, and his egotism is such, that he believes he is more familiar with the lessons to be conveyed than the author, or even those who have given almost a life time in endeavoring to bring the ceremonies to perfection. Not familiar with the characteristics of the aboriginal inhabitant nor acquainted with their picture writings, he brings to the front those things that remind you of a vaudeville show, forgetting the beauties of the work and intersperses through the ceremonies, mechanical contrivances of the stage. Where the skill of the scouts should be thoroughly delineated, a burlesque duel takes place in the gloom of the night in the midst of a thunder storm, the same seen at intervals through the flashes of the lightning, no indications of a quarrel, one drops apparently lifeless, but in a second he recovers and becomes a very lively corpse. Then when the place of rest has been secured, while in the enemy's country, prior to resting for sleep, a song is sung and the dulcet chords of the singers has the effect on the reclining individuals for them to, one by one, to sink in slumber, the scene disturbed by the snores of the wearisome hunters, all in view of the one who is to witness a proper portrayal of a prologue, which is supposed to be pantomimic.

Then when those representing the characters are to render the parts assigned to them, they forget all about elocution, the drama becomes a comedy and there is more laughter than seriousness.

No silent trailing, the piano or organ is heard and in some localities the squeaking of a violin or a mouth-organ in ragtime music. They must represent the modern aborigines. Too much time is passed in marching by twos, fours and eights, the formation of letters and figures bringing to mind the Amazonians in "Eighty days around the world," all this goes toward what the Captain declares is grand and beautiful. What a misnomer on the people from whom our very thought in the ceremonials was derived!

Representatives slumber with bonnets of an extraordinary length on their head, forgetting that a sensible individual would lay them aside on such occasions, but there is no accounting for the ideas of some persons.

In the midst of all this the instructor wanders through the council chamber and by his movements desires to convey to the minds of the lookers on, that he is the whole show. We repeat, the elocutionary part of the rendition is forgotten, those representing the characters speaking their parts as the old town crier would, hurriedly and apparently with a desire to finish as quickly as possible, for fear they might forget their lines, thus making no impression and the work falls flat. It is more of a spectacular show, expensive paraphernalia, etc., all for the laudation of one individual and he the instructor.

Old and decrepid men are seen, have to be assisted to rise, but soon recover their vitality, and become as vigorous as the youngest man on the staff, speaking with a squeaky and trembling voice, forgetting that quickness and alertness is necessary to preserve the noviate from the fury of his supposed foes.

These are some of the many scenes that has been witnessed and make it almost an impossibility to have uniformity in the rendition of our ceremonials.

When for the first time the present revision was delineated in Industrial Hall, Philadelphia, in the presence of the National Representatives, so that they might become familiar with the changes suggested, the teams selected rendered it strictly in accordance with the ceremonials, and was the only manner in which it should be done, the innovations which have been introduced by these would-be delineators should be prohibited and no encouragement given by the membership.

While these shows may attract attention, and at the time receive commendations, yet afterwards the individuals who applauded, give expressions of severe criticisms, because of the many innovations, and from the fact that they are not in accordance with the ritual.

It is to be regretted that those who have charge of teams will insist upon having carried out these peculiar ideas of theirs, as it belittles the fraternity instead of elevating it on a higher plane, it would be far better to devote the time that is taken in the fancy trailing to a proper instruction of the speaking parts, the manner in which the character should pronounce the language of the beautiful metaphors that are found in our work. If this is done, the evils will be eradicated and a more beautiful rendition witnessed.

There is not a ceremony extant that equals our and we welcome the time when all the branches will conclude that the closer the ritual is adhered to, the more lasting will be the impression upon the mind of the candidate, the sooner those in authority has the moral courage to condemn these spectacular picture presentations of our lessons the better it will be for the fraternity.

“It was rumored that supernatural visitors had landed on the shores of the great sea, described as of white skin and having hair on their faces. They did not ride fire breathing dragons as those talked of by the Seminoles, nor were they armed with thunderbolts. They had exterminated many of the people, they returned from whence they had come, into the sea, and they were termed ‘Men of the Sea.’”

THE IMPROVED ORDER OF RED MEN—ITS PAST.

A Toast, Responded to by P. G. I. Thomas K. Donnalley.

The toast that has been assigned to us is especially pleasant, for, in a metaphorical sense, I might be termed the only link of the chain that binds the past with the present, forty-seven great suns and more has been passed as a member of the fraternity; thus leaving only twenty-four great suns of the seventy-four that has come and gone since its inception, as it is now organized, and of which I had no personal knowledge, but have gleaned its history through an acquaintanceship with those who conceived the thought of founding our institution and all that pertains to it.

These great suns are a matter of history, and the records are an evidence that the men who launched the organization upon the river of Brotherhood builded better than they had expected; the blessings that have been scattered among its members cannot be counted through the immense expenditure of money to assist the brothers when in distress. the care of the widows, or the education of the orphans; this is a mere bagatelle

in comparison to the results arising from an affiliation within the totemic bond; the friends that have been made, the right to a seat around the council brands whose fires are burning wherever the emblem of our country's Liberty floats to the breezes.

These have all been the results that have arisen from the labors and responsibilities of the brothers of the past, who were active, consistent followers of the Order. It has been a glorious past, likened unto our Nation's history, and makes us feel as if I, individually, should be proud of an affiliation with the veterans of the Order, whose labors have not been in vain, and which will have a tendency to make the present more pleasurable and the future more effulgent with the bright rays that emanate from the Star of the Past.

Springing into existence through the instrumentality of men who were imbued with lessons taught within the mystic tie of the parent body, "The Order of Red Men," eschewing the convivialities that had a tendency to degrade, the Improved Order of Red Men was organized on a higher and better plane of Brotherhood, through which men would become good citizens and more morally inclined.

While the traditions of the past might give us many more great suns of existence, and brings out the thought that our history might be traced back to the early times of our nation's inception, when the men of this Continent associated themselves together for the purpose of establishing a government of their own, through which they, as a part and parcel of the same, could have the right to a voice in the legislation and the freedom of an expression of opinion without being ostracised, yet the clearest line is that as we are now constituted. The history of the past proved that much wisdom was displayed in the formation of the Order, the engrafting of the transcendent principles of Freedom, Friendship and Charity, making these beautiful tenets silken cords which bind in active harmony the relations of man to man, and through them we are enabled to circle the human race, uniting in a fraternity all who are firm believers of benevolence and love. The brothers of the past embodied in Ceremonials the myths, legends and peculiarities of the Aboriginal inhabitant of this continent, the child of nature, so that as a fraternity we can teach, through beautiful lessons, that pure, unfettered Freedom which pervaded the hearts of our forefathers in

their struggles for Independence, and as a motto has been engravened in the first link of our chain of Brotherhood.

These untutored children of the forest had a legend that Freedom descended from the Great Spirit, clad in the vesture of beauty, and whispered its blessing through the rustling of the leaves, the rippling of waters, the murmurs of the breezes and the hues of the angry ocean.

Our brothers of the past were firm adherents to this motto, and it has often been said that "The Order of Red Men" was the first society that was antagonistic to slavery, having a law "that no person could be admitted who owned slaves or dealt in slaves;" they also established the fact that it was an American organization, as none but citizens of our country could be admitted.

The past has also given us friendship which can never be severed by outside interferences, only through troubles and dissensions that arise within our mystic circle; it is one of the blessings vouchsafed to man by the Great Spirit, and it is only those whose membership is counted by great suns can realize the far-reaching influence of this second link in our chain of fraternity, all brought about by active, energetic work in the cause of Redmanship. William Penn, in his talk to Tamina, embodied the thought that should be indelibly impressed upon the hearts of all true Red Men, and is a lesson from the past, "The friendship between you and me, I will not compare to a chain, for that might rust, or the falling tree, which might break, but that which will make us all live in peace as long as the moon or the stars shall endure."

The charity that has been bequeathed to us by the members of the past is not an almsgiving tenet; it is more ennobling, an offering from the Great Spirit which embodies all that pertains to brotherly love of one towards the other, as taught within the totemic bond, the overlooking of each other's faults, doing unto others as we would have them do unto us, so that when the Spirit is called to the Land of Ponemah, its home would be with those who had been rewarded for the good that the mortal part had done while on earth.

Has not then the past a beautiful record as to the good accomplished by those whose hair has become white through the snows of many winters, whose feet are more feeble through

traveling to the council chambers of our fraternity, whose brain work have many splendid thoughts in our ceremonials, and whose labors have been instrumental in making more prominent the Improved Order of Red Men, which was conceived in patriotism, born almost in the cradle of Liberty, and at present shines out more refulgent as a beacon light for all true believers in the grand scheme of Brotherhood, as enunciated by the Chinese philosopher, Confucius, five hundred years before the birth of the Nazarene.

Thus the members of the past have, by their untiring work, placed our Order in a position so that the future is assured, and the society to exist to the end of eternity; they have taught us lessons that we must be kind to our brothers and live harmoniously together, restrain ourselves and be correct in our behavior.

Then let us of the present thank those of the past for the glorious heirloom that we have inherited, and a united effort upon the part of all, so that the brands of our fraternity will brightly burn in every section of our country, wherever the Stars and Stripes spreads its emblematic colors to the breeze, and thus make the future bright and happy for those into whose hands the destinies of the Improved Order of Red Men may be placed.

TRIBAL NAMES.

The custom established by the founders of the Improved Order of Red Men is an evidence that it was their desire that the Order should become in a certain measure the Conservators of the Red Men of the North American Continent.

This is more fully demonstrated by a selection of the myths, legends and peculiarities of these people and weaving them into ceremonials, which have been acknowledged by members of all fraternal secret societies as the finest extant.

The enactment of rules written and unwritten that the names of all branches should be those of some Aboriginal Tribe, Chief or locality, where said branch was to be instituted.

The selection of Aboriginal words with their signification, as a token, through which members would be enabled to trail to any section of our country and thus affiliate around the council

brands of our fraternity, making us in a certain sense a grand Brotherhood. To our mind the above are positive proofs that it was the intention of the early legislators of the Order to perpetuate the characteristics of this wonderful race of people, and the selection of an Indian name for our branches a Land Mark that should never be deviated from.

For many great suns this one peculiarity of our Order was lived up to, and those who admire all things that pertain to and would have a tendency to keep intact the beauties of the Indian language fresh in their memories, find with regret that the intention of the older members is being lost sight of.

The custom of the application of names to designate individuals or places is as old as language itself, existing among all nations and people, and in ancient times individual names were descriptive of the person himself or referred to some circumstance in which he was in some way connected.

The North American Indian had this idea of designating persons, and Mr. Heckwelder, in referring to this subject, says:

"Indians who have particularly distinguished themselves by their conduct or by some meritorious act or was the subject of some remarkable circumstance have names given to them in allusion to these circumstances. Thus Red Jacket, the Seneca Chief, was named Sa-gi-you-wat-ha, signifying, keeper awake, receiving the name for his alertness, watchfulness and quickness."

While the race is fast disappearing before the march of civilization, yet they will leave to us reminders of their former existence in this land through innumerable local names which they have applied to the rivers, lakes, mountains, valleys and ravines, the signification of which should become an interesting subject to all true Red Men.

Take for instance the name given by the Indians to the place where Philadelphia is now located, Ku-quen-a-ku, signifying, the grove of the long pine trees, an indication that the place in its primitive state was covered with trees of this kind.

The Virginians were called Chan-shic-an, meaning the Long Knives.

The river Chenango received its name on account of the Bull Thistles that grew along its bank.

These are a few of the many and are mentioned to carry out

what we believed was the intention of the organizers of the Fraternity. It may be said that most of the names of the Indian Tribes have been selected and at times difficulties may arise from applicants for a charter, as to a proper name, yet from our personal research we know that there are thousands of names in the Indian language, beautiful in signification, easily pronounced, no trouble to remember, from which can be chosen as names for branches, and through it establish a history of the people whom we as an Order honor.

It is to be regretted that a departure has been taken from this land mark of the Order and that the records have inscribed upon them the names of Tribes that are English and have no signification.

The question that naturally arises is how can this evil be remedied, for in our opinion it is an evil and not in accordance with the teachings of our Order.

We believe that a determined effort upon the part of the Great Chiefs not to grant a dispensation to institute a Tribe unless an Indian name be selected, would secure a uniformity in the fraternity and give us some of the names that are interesting and peculiar, and the uninitiated make inquiries as to the signification of the same.

The Indian name of Pontiac, viz.: Songa, the strong hearted, is indicative of his character, his influence with his people and his indomitable will in his endeavor to drive the English from the Hunting Grounds of his Tribe and nation.

Tak-uh-me-sah, the name of Tecumseh, signifying, he who walks over water, is also an evidence of the character of this famous Chief. His reply when asked if he was determined to make war, "It is my determination; nor will I give rest to my feet until I have united all Red Men in like resolution."

For many great suns we have been an admirer of the good traits of the Red Men of the Forest, and through our readings have secured more than a thousand names and their signification, many of which would be appropriate for the title of a Tribe.

We are not an advocate of names with too many letters, for as a rule they are unpronounceable, and apt to receive some other pronounciation of a ludicrous character. Take, for instance, the name Paugh-caugh-naugh-sinque, which should be spelled, Po-

co--no-sinque, signifying, a stream flowing out of the side of a mountain.

Our experience as Great Chief of Records leads us to say that said Chieftain has more influence as to names than any other, his familiarity with them, coming in closer contact with all petitioners for Tribes, he could easily recommend names for their selection.

THE OLD WIGWAM.

As the great suns come and go, there are many pleasant places that have been impressed upon the tablets of our memory since we first learned the trail that leads to the councils of our various Tribes, and among them is the Wigwam in which we became engrafted upon the Red Man's Tribe.

The building has disappeared and a larger and more commodious structure occupies its place. It has become a thing of the past. Many pages could be written as to what has occurred within its sacred precincts. The changes as to ceremonies performed therein, the work is more carefully rendered, the rendition is more dramatic and its delineation upon the floor of the council chamber, all combine to make us admire the Order much better than we did great suns ago.

In our memory we recall the voices as they joined in unison floating upon the evening air. We imagine we hear the same language as uttered in the old wigwam, and the strain:

“Welcome here while time is fleeting,
At the wigwam's shrine to bow,”

sounds as sweetly to our ear as of old, and when all join in melody it makes our heart rejoice that we became a Red Man.

Our hair has become whitened through the snows of many winters. Some of those who affiliated with the Order at the time we did have allowed the grass to grow over the trail, others have descended the hill of life, crossed the river of death and their spirits are now in the Land of Ponemah, waiting with the innumerable caravan that preceded them, to receive their reward from the Kische Manitou for the good accomplished by them in their mortality. Old and well tried Warriors and Hunt-

ers have given place to the young and more active. The twang of the bow, the whistling of the arrow and the sound of the tomahawk is as familiar as in the days of auld lang syne. The light from the council brand is as bright as ever, the scenes are familiar, and in our imagination we can see the wise men as they told us of the traditions of the Order as they had received them from their fathers and the keepers of the faith.

The changes are the faces. New life has been infused, the veterans have laid aside the weapons of a moral warfare and they have been taken up by younger members, who continue to use them as instruments to battle for the right against oppression, wrong and human suffering.

We love the old wigwam for the friends we have made, many of whom having proven in the past that they were not only friends in name, but in reality, for in our days of adversity, when our feet had become weary, our heart almost broken with despair, they came to our relief and by their actions taught us that as Red Men they would not desert us in our hours of gloom.

All these and many other pleasant recollections combine to make us love the old wigwam wherein we were taught that the second link in our triune chain contained that motto of Friendship which bound us together in the golden cord of Brotherhood, and was one in that endless bond which encircles the world.

We love the old wigwam, for within its walls we had impressed upon the innermost recesses of our heart that one must be a patriot, a firm and true follower of all that pertains to good government and a believer in those good traits of our prototypes who, although untutored children, always centered their thoughts that the Kishe Manitou was present at all times.

While the joys as participated in within the old wigwam will never return, yet the events that transpired around the council brand, even those of a sorrowful nature, have been indelibly impressed upon our memory, and all of them are bright and shining pictures, which we love to recall and as a reminiscence of the past inform our many thousand new members of the good that redounds in learning our mysteries.

We love the old wigwam for the good that has been done, while the council brand was burning, in the deeds of true friendship as displayed when the feeble and distressed were cared for,

when the widow received that fraternal consolation necessary when the grim monster has entered the family circle, and when the orphans were tenderly cared for and educated. All these combined makes us revere the spot where the old wigwam stood, and to pause when we pass it and bring to memory the events of the past.

THE NORTH AMERICAN INDIANS.

Generations ago the Indian could be truly called a noble man, until his child-like faith in the straight tongue of the interloper had made a net for his feet, to escape which he had recourse only to treachery, and the tomahawk, thus carving in history a character that in the beginning was not his, but into which he was educated by the godly people who came with their churches and guns, their religion and fire water to civilize the untutored child of the forest.

BROTHERLY AFFECTION.

In many organizations, when a diffident member, or one who has been absent from the meetings for some times and drops in, the reception is formal and cold, as if friends and acquaintances had departed and their places were filled by strangers and instead of the brotherly greeting, the member finds himself lost to remembrance and only known by his name being on the roll of membership.

How different is that which is extended to an absent brother, when he enters the council chamber after many moons absence, the glad hand is extended, he is called upon to speak in the Benefit of the Order, thus proving that forgetfulness is not a fault in the Improved Order of Red Men and an indication that generous souls and earnest faces match the spoken words, which welcome with fervor the brother to the councils of the Tribe. These spontaneous outbursts of the brotherly affection of the members for one another, bind them together by a cord of friendship which is as lasting as life and ends only at the grave.

Our Order permits no one to be thrust in an unnoticed corner of the council chamber; the instant a visiting brother is seated, some of the members of the Tribe greet him and thus he enjoys at once the ease and comforts of a home, without the inconvenience of being considered company, and at the call

of the Sachem is introduced to all present and requested to say something as to his work in the cause of Brotherhood.

It is no wonder, then, that our members become strongly attached to each other, though not of the same tie of blood, yet that unexplainable good feeling in the Improved Order of Red Men which binds us together in the strong ties of brotherhood springing from the simplicity of our fraternity and the unselfishness that permeates the breast of every true Red Man. Our Order impresses upon each member the seal of his own individual independence, for all must stand upon his own worth and not on the merits of his ancestry, long since molded into dust; it tolerates no aristocracy, only a brotherhood of honest worth, in which each member must work out with zeal, energy and activity before he can expect others to pass upon his claims for distinction.

Our Order jealously guards the feelings of its members by an affectionate consideration for the passions, weakness and frailties which at times will be shown, and by kindly admonitions show them the path that leads to righteousness and thus make them better enabled to carry out the lesson taught within the totemic bond.

Our brotherly affection is such that our Order is noted for its genial sociability, and its equal cannot be found, and through it, no member is wilfully neglected; it may be somewhat monotonous upon visitations to listen to members, when called upon to rise and simply thank the Chief, but the call is a mark of personal respect as well as an indication that all members are expected to perform their share of the labor and they must not be drones in the moral vineyards of Redmanship. The gift of eloquent talk or of sweetness of song is not a gift of every member and the highest appreciation is paid when interesting talks are made; we all stand alike upon the broad platform of brotherhood, touching elbows in our onward march in the work of Freedom, Friendship and Charity. This sentiment is one that has bound our members together in the strong bonds of amity and gives utterance to the thought that the atmosphere that we breathe within the council chambers of the Tribes of the Improved Order of Red Men, and that of the meeting rooms of other societies, is as different as the noonday's sun is to the glimmer of the moon at night, and has been the resultant of the

many missionaries who have preached the gospel of our fraternity in distant hunting grounds and brought within our fold many thousands of the pale face nation.

OUR DUTIES TOWARD THE YOUNG.

Our councils are apt to become dull when the members allow themselves to become too deeply impressed with the cares and responsibilities of life and fail to recognize the bright and cheerful side. It is not the place for long, sad faces. It must be made joyful and happy by those who are good humored and joyful.

Our Order teaches us that the freshness of the young member must not crush the aged by disrespect or flippancy. nor the older ones by sneers disparage the activity of the younger.

The man who is growing old has more friends beneath the sod than above, and unless new ones are made he may be alone, for as age increases so do his friends decrease, and in the outside world the young either look to or sneer with indifference at the aged, and will not associate with them upon equal terms and footing.

In the council chamber and among the fraternity the barriers of age are leveled, the stiffness of the joints, the baldness, the whiteness of the hair and the weakness which years bring to man are forgotten and the youthful feelings and vigor of man is closely allied together in a common brotherhood.

What a glorious privilege to once in every seven suns softly slip away from old Father Time's aches, pains and weight of years and affiliate with our younger brothers within our totemic bond, for we have never yet heard a sneer nor a whisper from them as to age, but, on the contrary, always words of praise for faithful services and knowledge, and each veteran has commanded respect and attention. The pernicious influence of the outside world has a demoralizing tendency for the youth. The home circle may control them in their extreme youth, and they are comparatively safe, but at the first dawn of manhood comes the thoughts of liberty, which is often overdone and runs into folly and ruin. But there is a safe refuge for the young, and

that is in the totemic bond of our fraternity, for the lessons taught therein are for the good of all.

Our Tribes rely and depend for their future progress on the young blood that is infused into the Order, and not only must the young man be admitted but he must be firmly bound by the purest motives and become interested in the principles of Red-manship. He must also be judiciously advanced in the work of the Tribe, for through it new strength and vigor is obtained, and if full of energy, encouraged so that he may become a chief with ability, willing and able to wield the power and the strength to bear the responsibilities of a chieftaincy.

When brothers grow weary, others must be selected, who, for their worth and capability, infuse new life, and especially those who are full of the fresh energy from the busy world.

Our strength depends upon how strong and firmly the brothers are attached to their Tribe before the warm generosity of youth is hardened into calculating wisdom.

While it is natural that the old cannot act with the vigor of youth, nor with the impetuosity and progressiveness of young members, he has from experience wisdom and good judgment, and he can, through it, give much good advice to the young man who is desirous of assuming chieftaincies in the Tribe.

The old and young should work together in unity, and by that mysterious power which harmoniously join together the thoughtfulness of age with the untiring activity of youth, in the advancement of the tenets of Freedom, Friendship and Charity. To have success all of the brothers must work with one mind, speak with one voice, and their hearts beat together in unison. The brother who works patiently sleep after sleep should never be arbitrarily overruled, but his arguments should always be listened to and his wishes respected, and thus will the unity be strengthened and the friendships be more enduring and purer.

LEAVE ANIMOSITIES OUTSIDE.

Fraternity and fellowship are terms that have no significance to members who make a practice of bringing into the council chamber their feelings of animosity against their fellow members. If they have no affection for each other, they can at least

withhold all signs of hostility whilst seated within the totemic bond. These should be left on the outside of the wickets, and meet and work as friends for the common cause of fraternity, burying for the time as much of the discordant feelings incident to business and other outside interests.

The tribal chamber should be a place where all members can stay and feel that they are isolated from the bickerings of the outer world. While tolerance, charity and kindness are tenets that are at times difficult to cultivate in a selfish world, the fraternal features of our council are valuable as a means of bringing men together on a friendly basis.

No member of a Tribe has the right to bring his petty animosities within our totemic bond. He not only violates his pledges and injures himself, but he invades the rights of his brothers.

OUR INFLUENCES SOFTEN MEN'S HEARTS.

Our Order is not one of abstract principles, nor one of a theory, but practical in every particular, whose fundamental truths can be more than realized in the every day walks of life.

Its aims and objects are not involved in obscurity, but is an Order of the people, organized for the requirements of every possible condition in life and adapted to the capacity and capability of all men.

While by wise dispensation men are so constituted as to be specially fitted for certain pursuits of life and unfitted for others, yet such was the wisdom of the founders of our Order that all worthy men are fitted to become Red Men, and our ceremonies are so plain that no man whose mind fits him to enjoy citizenship can with ease, when admitted into our totemic bond, master every element of our Order. We do not owe our influence and strength to wealth or aristocracy, but to merit, worth and honorable conduct. No one seeks admission into our Order for any supposed worldly advantages, but for the good which is within the fraternity, and members are bound to it by an innate love which springs from the conscious performance of a good action.

In the fierce competition of business and in the struggle for existence there is equally as much need for brotherly affection as in those bygone days when the early members of the Order pledged themselves in the covenant of faith to defend each other in the hours of danger and adversity, and at this time we should be as faithful to these landmarks of our fraternity, and never speak ill of a brother, and at all times extend that loyal friendship which is due from one true Red Man to another.

It is our duty to lighten each others' burdens, for what is a light burden for one brother may bend another to the earth. We should measure no brother's strength and capability by our own, but permit each to stand on his own capabilities and judge him accordingly, and not by that high standard which we at times set up for ourselves. This is a hard world, and the man who is successful through his inheritancy should not be harsh with those whose humble lot carries him to ill-paid toil.

Inscrutable are the ways of the Great Spirit as to the lives and success of men. The turning of a corner, a stray introduction, may lead one man to the top round of the ladder of fortune or plunge another into the deepest abyss of despair. Some members work unceasingly by day and night, with hands and brain; they know no rest, their ability is above the average, yet they never emerge from the darkness of misfortune; their burden is too heavy, and they are crushed to the earth. It is our duty to assist all such brothers, and when we find one is unjustly assailed, to defend his good name as if he was bound to us by the ties of blood. The great affection which our fraternity seeks to implant in the hearts of all those who have affiliated with us should be nurtured, and when so cultivated is an object lesson not only to ourselves but for those who have not been accepted into our covenant of faith.

The member who encases our friendship in the rigors of an Arctic winter need not expect warm hearts to stand the chill of such coldness, neither must a brother wait for acquaintance-ship to be handed to him on a platter of silver and be asked to accept it; nor need one look for the hand of good fellowship when his hand hangs listlessly by his side, silently refusing the grasp and thus repelling fraternity. One should at all times let the sunshine of friendship illumine his heart, and thus be social with his brother, and through it form an acquaintance with the mem-

bers of the Tribe which would redound to his fraternal advantage. The more a brother shuts out the sunny smiles, the pleasant talk and the cheerful companionship of his brother Red Men, and selfishly wraps himself within himself, the more unhappiness and wretchedness does he encounter along the pathway of life. If he is forgetful of his pledge that is due from one brother to another, he will live a life of selfishness, and his membership in our fraternity is of no value. He has failed to thoroughly understand the lessons that were taught him at his admission, and the sooner he leaves the fraternity the better.

Our Order softens our hearts and makes us think kindly of all. It drives away that selfishness which naturally permeates man. It places us on a higher and better plane, and we never speak ill of any one, and if inclined to talk of those things which we have heard the unselfish give utterance to, we are apt to seek the one against whom the aspersions are cast and ascertain the truth.

We cannot all be leaders, and if those who have been acknowledged as such are devoting their time and energies in the interests of the fraternity it is our duty as true followers of the benign principles to uphold them in all that is right and proper, recollecting that an unkind thought, a pictured truth, becomes very glaring and loses nothing as it is spread from tongue to tongue, but gains as it is told, and finally becomes a falsehood pure and simple.

So let us remember the pledge that we have assumed, and live together in that unity the fire of which must be kept burning brightly by every brother who has been accepted into the fold which makes him a part of the body which controls the destinies of our Order in our Reservation.

SOME CHURCHES vs. FRATERNITIES.

On the 12th and 13th of last moon a Christian Convention was held in Philadelphia for the purpose of discussing Secret Societies. Among the subjects were:

“The proper attitude of the Church toward the Lodge.”

“The Lodge Conscience.”

“Lodge Glory vs. God’s Glory.”

“Christian Lodge and Lodge Selfishness.”

As a fraternal man we had intended to have been present and if possible would have read an article as to the good derived from an affiliation with fraternities, but business of the Order prevented.

We have read the reports as published in the daily papers, and from them have gleaned that more reference was made to Masonry than any of the others, and am led to believe that the ministers of the gospel who composed the convention were ignorant of the first principles of a fraternity, and very much bigoted.

The following clipping from the editorial columns of “The Philadelphia Press” will be interesting to our readers:

Warning on Secret Societies.

There was held during the present week in this city a little gathering of enthusiastic men banded together for the avowed purpose of warning the world against the sins and evils of secret societies. That these men are honest in their beliefs and efforts few will deny; that they are mistaken will be the judgment of the many.

The burden of their plaint against secret societies, irrespective of aim or purpose, is that such organizations are subversive of the Christian life, promotive of sin, blasphemous and wholly without benefit or profit to their members.

These gentlemen who met in convention are a remnant of an element that in every age has denounced secret and fraternal orders. But their propaganda has never met with success. There are in existence to-day fraternities older than the Christian religion and against which Church and State and individuals have directed, or misdirected, their forces. But they still live, and instead of showing the signs of decrepitude grow more vigorous with the passing centuries. The past fifty years has witnessed a growth of secret orders that is remarkable. The Church, with some exceptions, recognizes them as instruments of charity and philanthropy. To declare, therefore, that all secret societies are antagonistic to religion, that they foster drunkenness, debauchery and kindred evils, as alleged by the convention referred to, is a statement born of ignorance or mistaken zeal.

There are secret organizations which are, and should be, under the ban of every religion and every Government. They are bound by oath to crime and the protection of criminals. They are outlaw fraternities whose extermination should be the aim of the police power of every Government.

But there are a score of others devoted to works of charity and mercy, and the hundreds of homes and asylums maintained by them, the millions of dollars annually expended in charity and the thousands of conscientious church members who are also members of these secret and fraternal organizations, and who find nothing incompatible in the relation, is pretty conclusive evidence that the assumptions of evil influence are sadly astray. The weak point of anti-secret society leaders lies in the fact that they are not in a position to speak with a knowledge of conditions. They are not members of any secret society. They speak from the outside, or, best, at second hand. They have no opportunity, personally, to judge of the good or evil of such bodies, and the indiscriminate condemnation which they pronounce against them as no visible results."

We have been informed that "The Improved Order of Red Men" came in for their share of the condemnation and we are led to believe that our prominence as a society has caused these would-be agitators to conclude that as an Order we have become a powerful factor for much good.

As a fraternal man we have at all times had the greatest respect for the Church and have expressed ourself as believing that fraternal societies were helpmates to the Church, and the lessons taught within the mystic tie were ennobling in their character and had a tendency to increase the moral worth of man and not degrade it.

The Church looks after the spiritual wants of mankind and their exponents teach doctrines that are intended to save souls and prepare them for what is to follow after this mundane sphere has been left. Fraternities look after mankind when the ills of life are encountered, and the fraternal administration help to make the journey along the pathway of life more pleasant and cheerful. The good that is done by the secret societies is incalculable; it is only known to those who are members of the mystic tie and is not spread broadcast with a flourish of trumpets. It is to be regretted that men who profess that they have had a

calling to preach the gospel as enunciated by the good book, would so forget themselves as to express themselves against institutions which have among its followers some of the brightest minds that the world has ever known, whose mission is of a secret character as far as allievating the wants of suffering humanity.

In our opinion their attacks will be of no avail, and it would be to their credit if they would confine what talent the Great Spirit has endowed them with in endeavors to save souls and not be fault-finders as to those things of which they have no knowledge.

THE ADVANTAGES OF GOOD TALKS.

In talks that are made in council chamber much care should be taken that our praises are not overdrawn nor are brothers surfeited with flattery.

Members and especially Great Chiefs should endeavor to give their ideas a freshness, even if a portion of their remarks do not possess the merit of originality; the old thoughts as enunciated great suns ago by the sages and wise men may answer for the young members as a starter along the line of talk, as they arouse no opposition and very little comment, but the veterans should bring forth something new gleaned from the ceremonials of the fraternity, as they contain splendid text from which talks could be delivered. While the same may bring forth some criticism from the book-learned imitator, yet it gives food for the mind of young members and is inducive of much good.

There is nothing so trying and demoralizing to the members as to have to listen sleep after sleep to an infliction of the old ideas and which becomes tiresome by reason of constant utterance, so that every spark of freshness is extinguished.

Members should at all times express their opinions fearlessly but briefly, and if the same do not meet with the endorsement of the listeners, yet they command at least respect, especially when spoken in a brotherly manner and not with sarcasm.

We do not think it advisable for members when called up to jump hap-hazard into everything which does not meet their approbation, but in a concise way speak of the principles of the Order and a practical application as to how they work in the

Tribe. A theme of this character affords a boundless field for thought and produces at time discussions of honest differences of opinion, which when conducted in a proper manner will neither provoke bitterness nor disturb the harmony pervading the Council. It may sharpen the mind and strengthen the lessons taught within the totemic bond and make the brothers more interested in the work of the Order.

The fraternity from a ritualistic standpoint is full of splendid thoughts for our members. Each time the degrees are properly delineated some new discovery attracts the attention of the brothers, which results in a debate that is interesting and instructive. It is, therefore, the duty of all true Red Men to bring these new discoveries to the attention of the membership and through talks explain the aims of those who have given us such splendid ceremonials; then all would become better informed as to the good derived from membership in our Order.

The brother who not only listens to these expositions of the beauties of our fraternity, but reflects upon their application to life and afterwards acts them out to the best of his ability, proves that the seed thus sown has not fallen upon barren soil. Thus is much good accomplished in a talk.

Our Order has become too powerful for our members to be satisfied with the only ordinary talk, and it is necessary for the Great Chiefs and all other prominent members to familiarize themselves with all that pertains to our fraternity, so that when requested to talk they can do so in a manner that would be interesting and instructive.

The agitator is not wanted. The egotist who imagines he knows all is considered a useless appendage to the Order. It would be far better for him to be more modest and not try to convince his hearers that he is the only one that can reform old methods. The individual who appeals to the masses by his inflammatory remarks soon becomes classed in that category of men whom the public think are inimical to that patriotism which imbues the hearts of all good Red Men. Then let all of us learn to be pleasing in our talk and through it teach the youth the advantages of membership.

The strength of our Order does not always lie in a large membership, nor does it in the rich resources that may be treasured for emergencies or benefits. Although it requires a large

amount of money to defray the expense of carrying on the great work of friendship, we must never consider wealth alone as our main strength. The real strength of a fraternal order lies solely in the qualification and character of each member. Energy, enthusiasm, activity, tact and talent to push ahead to success and superiority, these attributes should infuse the very being of every member; but beside these noble attributes there should be vividly stamped on his countenance morality, sobriety and honesty. A worthless member is simply a drone in a bee hive of workers. He is a constant drawback and a burden in the Order. Instead of getting out of the "fraternal wagon" and putting his shoulder against a wheel to help get it out of ruts and mire onto true solid ground he remains in his seat, expecting the rest to wheel him around—he remains idle with the expectation of reaping the benefits of others' labor. Each member before being admitted into an order should be given great consideration as to his worthiness and his character and standing. It should be seen that the member has all the qualifications to make him a true, honest worker before being admitted into a fraternal order. Let us not lose sight of the fact that an ounce of precaution is worth more than a pound of physic. Therefore, a fraternal order should exercise good judgment in the selection of its members, and ever remember that in honest, moral good working members lies the real strength of fraternalism.

INDIVIDUAL VISITATIONS.

The intense attachment which members have for the Improved Order of Red Men comes from the cordial fraternal greetings that are extended within the council chambers, the easiness of approach to others of the totemic bond, the manner in which the visitor is made to feel at home around the council of other Tribes. Welcome sheds her refulgent rays from the outer wicket to the Sachem's station and it not only comes from the talks but from the hearts of all true Red Men.

The constant visitation enables all to exchange words of cheer and encouragement, also an interchange of thought as to the workings of the Tribes and the tenets of the fraternity, all has done much good in giving stability to the fabric as well as

strength to the Order; through it enthusiasm is often kindled anew and the spark which was almost smouldered through lukewarmness, is brightened into a brighter flame and finally into a steady fire, which inspires faith and reliance in the cardinal principles and the members are brought closer together in friendship.

Nothing inspires more confidence than personal acquaintanceship, which becomes more solidified when you find said individuals are true followers of Redmanship, firm believers in the lessons taught within the mystic tie and consistent members in and out of the wigwam. In strength there must be union, which becomes greater the oftener we associate with our brothers, believing that we are all working for a common cause which has steadily progressed until the Order, under the guidance of the Great Spirit has become almost irresistible in its power of protection and influence.

Individual visitation has a tendency to encourage others to good deeds and renewed activity and with the thought that they must carry out the good seen in other council chambers, it corrects errors and confirms and strengthens the teachings and by practical illustrations makes us acknowledge "that no man is too good" to be a Red Man. This social intercourse binds brothers firmer and closer in the true endearing spirit of good fellowship, which:

"Time, but the impressions stronger makes
As streams, their channel deeper wear."

The desire to make a brother feel at home in a Tribe, springs from the innate generosity, which the Order implants in the innermost recess of every Red Man's breast, and arises from the natural desire to do agreeable things. We, as visitors, are pleased with our reception in a council chamber, because of the sincerity of the brothers. It is the manner of welcome which speaks louder than words and betokens the real pleasure and is accepted as a compliment.

These are some of the advantages that accrue from personal visitations, and to the young man on his first admission into the fraternity much more can be accomplished, they act as schools of learning; beside the acquaintanceship he makes, he acquires

more confidence, he becomes familiar with our technicalities and in due season is enabled to give an expression of his thoughts upon all subjects that pertain to the fraternity. He learns what is necessary as to those things which will permit him to prove that he is entitled to all privileges guaranteed under the ceremonials, it implants a desire for advancement so that he may be enabled to sit in council with the veterans of the Order and through an association with them seek higher and more ennobling honors. It has the tendency to impress upon his mind that the Improved Order of Red Men is the society in which the activity and energies of the worker are acknowledged and each personal visitation imbues him with the thought that friendship is the star that shines more refulgent than any of the other tenets of the organization.

As an active participant in all what pertains to Redmanship, we would advise that both young and old take up the subject of personal visitations and thus become better acquainted with those good things which are found within the totemic bond of our fraternity.

If personal visitations bring forth these results, then Tribal visits would be productive of much more good, so let us have a renewal of the old times and carry out the thought as enunciated in the talk of the Great Sachem in the last issue of the paper.

PUBLIC CEREMONIES.

The objections that formerly prevailed in some communities against fraternal societies compelled those interested to devise some plan through which the objections would become eradicated and the people enlightened to the fact that the main object was for their betterment.

The Improved Order of Red Men has gained much popularity by allowing the public to have an opportunity of witnessing, without being members, a portion of those ceremonies which, during the past century brought men together and encouraged them to affiliate as brothers of the same fraternity.

The promulgation of various ceremonies by our Order to its various branches which could be given in public whereby they might have a chance of learning some of the peculiarities of

the Order, and the advantages of membership has been productive of much good. The Ceremony of The Investiture of our Chiefs especially, when properly rendered, interspersed with an entertainment, an address on the principles of Redmanship, has at all times endeared the Tribes to their friends. Washington's Birthday ceremonial, with its lessons of patriotism; Taminas day celebration, through which the public becomes acquainted with the ennobling characteristics of this noted Chieftain; Memorial services, where the members have an opportunity of an expression of good will towards those who have been called away to the happy hunting grounds of their fathers; all of these ceremonials, when properly delineated, tend to create an interest among our friends, and they become anxious inquirers as to the other advantages that will accrue by an affiliation with us in our totemic bond. There is a ceremony given unto us by the National body, which has as yet never been given in public, and which would interest all lovers of Fraternities and more particularly the admirers of the Aboriginal inhabitants of this continent. We refer to the Keeper of the Faith, a Chief among the Aborigines to whom was entrusted the traditions and myths of the nation and who was supposed to be familiar with all that related to the people; in reality he was the historian, not a writer of events, but a relator of what he heard from his father and his father's father, of the wanderings of the people, where they come from, what they had done, all of which was supposed to have been talked into the wampum belt.

This ceremony is divided into three sections or parts, the major portion of which can be given to the public as a talk upon our peculiarities; the first section relates to the origin and objects of our Order, from its conception down to the present time; the second section refers to our duties as Red Men; the third comprises a lecture upon the primitive Red Men of the forest, showing that we closely follow their good traits and that we are to assist in perpetuating their history, which otherwise might be lost; that we are in fact the conservators of the early inhabitants of this continent.

All of these ceremonies when given in public have a tendency to attract attention of the pale faces and they become interested in our Fraternity.

A GIYEWANO

30th Hunting Moon, G. S. D. 412.

916 West Dauphin Street, Philadelphia.

Present :

Pa-has-ka, THOMAS K. DONNALLEY,

Tha-yen-do-ne-ga, PAUL C. BUCK,

Watch-e-non-a, A. C. HOLLAND.

Tash-tas-wick, JOSEPH FARRAR,

So-an-go-ta-ha, TRUSS CONNELL,

Me-da-win, WALTER R. RODGERS,

Tom-i-chi-chi, A. B. KERR,

Ken-ne-kub, GEORGE W. BROOKS,

Sha-mans, B. F. SHOLL,

Chi-bia-bos, SAMUEL DIVINE,

Con-e-wan-ta, CHARLES MURDOCH,

Cat-ta-was-sis-sen, CHARLES NAEDELLE,

Opit-sah, MRS. THOMAS K. DONNALLEY.

Chic-co-ra, MRS. JOSEPH FARRAR,

Har-pan, DORA MOORE,

Bous-kee-ah-too-kwit, A. H. PATON.

Address of Welcome by Pa-has-ka
Thomas K. Donnalley

My Ne-mach-tuk, brothers.
And Kiwas, friends.
Pahaska, the long haired Chief
With his sweetheart Opitsah,
Greet you with a hearty Sago, welcome.
To their Po-ma-can, sweet home.
Opitsah has gathered the fruits
Of the season and bountiously
Spread them before you.
Both are pleased
That you have not forgotten them,
They rejoice with you, that
Peace reigns within their tipi.
We are now approaching the season
Of Gi-ye-wa-no, the new great sun.
We are glad to know your trails
For the past moons have been
Productive of good, as Manitou intended,
We rejoice that Tal-la-poo-sa, the stranger
Has not marred your good work,
Nor sown seede of discord.
Min-ne-wa, the warrior, has told us,
That the Alletahs and the Pottowottomies,
The Seminoles and the Nantihalahs,
The Winnemuccas and the Massasoits,
The Gawanese and the Pequots
Have sat in council together,
Lit the Calumet, the pipe of peace,
And Puk-wa-na, the smoke,
Has ascended to Gitchie Manitou,
The Great Spirit, and that all, as Beavers.
The Ah-meeks, dwell together in harmony.
Tha-yen-do-ne-ga, the leader,
Announced that Hen-ue, the Eagle,
Has mingled with the Ah-meeks,
And spread his golden wings

Of prosperity over all the corners
Of the Ho-de-nau-so-nee, our Long House,
That the efforts of the past were bright,
And present indications, point
To a more abundant harvest.
Watch-e-non-a, the Orator,
With his talks from the speaking leaves
Of Gitchie Manitou, admonished
The young Warriors, Hunters and Chiefs
That they must add their labors
To the continued prosperity, so that
The results accomplished, will not be lost,
And the strength so increased
That the nation can be likened
Unto the leaves of the forest,
Or the sands on the shores of the great waters.
The tattling bird told us that his
Admonitions were wise and judicious,
That the advantages were many,
By their affiliations with those of the Henue
Whose mighty wings covers the nation.
Tash-tas-wick, he of good disposition.
Told of the happy results, from
Better chiefs for higher honors,
That education was the lever
When properly enunciated,
Produced harmony and a unity of action
So that the Tree of Peace, could be
Planted upon the Kathadin, the highest peak
In our hunting grounds.
So-an-go-ta-ha, strong hearted
In his faith that the Chiefs
Should carefully husband
The harvest of the toiler,
So that when the fierce Ka-bib-on-ok-ka,
The North Wind, sent the snow flakes,
Froze the ponds, the lakes, the rivers,
Sufficient sustenance would be
For the nation, until Sha-won-da-see
The South Wind, brought the tender Summer

And filled the air with softness.
Then could all deck their robes
With wampum, and the Ah-meeks,
Be contented and happy,
Me-da-win, the Doctor a Chief
Of the Me-da-wis, wise and learned
In the mystic lore of the Ojibways,
Whose puckered moccasins,
Recalled U-in-tah, the united
As a nation. Among the Me-da-was,
He learned that which was scholastic,
Able to give good advice, resplendent
With metaphors of our ancient people,
Evidenced that they were firm believers
In natures Gitchie Manitou.
The words of the Chiefs were good,
The assembled Warriors were pleased.
Silence prevailed within the Ho-do-nau-so-nee
When in walked Tom-i-chi-chi,
The Chief story teller, of many winters,
A valiant Hunter of Ke-wa-nee
The Patridge, Chet-a-waik the plover
And Che-ban-se the duck.
He had a varied experience.
His many great suns had not
Marred his shooting, but was slower
In loading. Like U-tsun-ta, the bouncer,
He had come across many hard
Propositions, but had surmounted them all.
He told that he had gazed upon the
Big waters, paddled his canoe
Over the placid waters of the crooked stream
Con-o-do-gui-net, trailed the mighty
Mountains, and returned to his own tipi
Loaded with game of all kinds
And found no Opitsah to say Sago,
Or share the fruits of the hunt.
As Tom-i-chi-chi, he was amusing,
At times interesting, but not instructive.
Apt to quote from talks of others

And to impress all, that he was
A mighty Warrior and Hunter.
Scarcely had Tom-i-chi-chi seated
Himself at the council brand
When Ken-ne-kub, the foreman
Arose, he was of the same degree
As to honors, not talkative.
Modest in mein, but likened
Unto Sa-go-ye-wa-tha, awake
To what was for the good of the nation.
Pahaska, arose from his skins,
He was a Chief of many winters,
An Ongwee Honwee of the nation,
Whose silver locks denoted
Age and experience,
He talked of the Gitchie Manitou,
The Man of the Sea, why he came
And how he went, of the adage
That honor should be given to whom honor is due
Of the totemic bond that is formed
By a uniting of the family.
That the tattling bird, whispered
Too many stories of the departed ones,
In a metaphorical way,
He spoke of the four corners,
Not of the Ho-de-nau-so-nee.
But those of the brand,
That burned in the centre thereof,
Each side being emblematic
Of the benign tenets of the nation.
Likened unto To-mo-kas.
The Keepers of the Faith,
He told of what he had heard
From those who had preserved
The Wampum Belts of the Nation.
That Lenni Lenapes, the original people.
Had trailed from the setting of the sun,
Towards the Abenakis, those of the east,
Planted and harvested Mondamin,
The Corn which produced an abundance.

He prophecied that all
Would become bright stars among
The Chap-pas, the beavers,
Shining with a refulgency
That would brighten all sections
Of our hunting grounds.
Within the tipi of Pahaska
Other Ki-a-was, will be found,
Sha-mans, the medicine man,
A follower of the Me-da-wins,
He heals the sick and distressed
Not as our people did.
But with medicine of the pale-faces
Who were more learned and wiser.
With us is Chi-bia-bos, the Singer
He trails from the Gem of the mountains,
Idaho, one of our family of warriors.
When Chi-bia-bos sings, all listen
And by his sweetest notes he stirs
The soul to passion or melts it to pity.
Two of another nation are with us
No Tal-la-poo-sas, strangers.
For they have sat within the tipi
Of Pahaska and Opitsah,
Con-e-wan-ta, he stays a long time,
And Cat-ta-was-sis-seu, the handsome.
Con-e-wan-ta, a musician of renown,
From the hollow reeds, he fashioned
The instruments of music, so that the
Notes produced therefrom silenced
O-wais-sa, the blue bird, and Opechee
The robin. and each exclaimed
O Con-e-wan-to
Teach us tones as sweet and tender,
Teach us notes as full of gladness.
The other Cat-ta-wis-sis-seu is
From across the mighty waters
From another nation, who are
Neat, tidy and linguists,
An admirer of all things Ioka.

Beautiful, in form and feature.
And when his Ki-a-was,
Con-e-wan-to, slurs his words,
Exclaims such things are horrible.
Chi-co-ra, wife of Tash-tas-wick
And Har-pan, the sister of Opitsah,
Brighten the occasion with their presence,
And make all things pleasant.
We miss one of our Ki-a-was,
For many moons he has been absent
From our councils; we remember
His stories of ancient lore,
His description of the buried cities,
The Sphink erected by the Queen
Of the South, builded of gold and jasper.
Her final wandering from the tipis
Of her nation, to other climes and people,
Until called to the land of Ponemah,
The hereafter.
We all admire him for his honesty
Of purpose, his gentleness of manner,
And his kindness of heart.
He also was an Ongwee Honwee,
Incohoney of the nation.
His wigwam is where
The Nipmucks, the fishers
Associated with Pas-sa-ma-quod-y
The child of the bear, and
Welcomed the Pilgrim Fathers
To the shores of Sam-o-set, the honest.
Bous-kee-ah-too-kwit, Relator of Legends,
We regret your absence.
Ne-mach-tuks and Ki-a-was,
You are all Sago, in this Moon

Of Hunting, at the close of the season.
The labors of the new great sun
Will soon commence, as Dakotas,
The united people, give thanks
For the blessing that we may have received.
And determine that the future
Shall be a continuance of
All that is Menno and Man-hat-tan.
Pleasant.

Hiro, I have spoken.



TALK BY THOMAS K. DONNALLEY, G. C. OF R., OF
PENNSYLVANIA.

Best Methods of Reducing the Suspension of Members for Non-
payment of Dues.

There are periods in the history of the Order when the list of suspensions is beyond our power of conceiving the causes, and many and varied have been the reasons assigned for this depletion of our ranks. It strikes us like epidemics does communities and the remedies suggested are likened unto the number of prescriptions written by the physicians.

• Fraternal societies should be conducted upon business principles, and when a person has been admitted into the Order, inducements should be offered for him to continue his membership.

To many the tenets and peculiarities of the Order are incentives for activity. The selfish man retains his membership, because he expects a financial return for the money invested.

The large majority apparently are not interested and it is to this class we must cater, our gatherings should be made of a character as to induce them to attend.

A Tribe that has a good corps of Chiefs, both in the transaction of Tribal business and the conferring of the work of the Order have very few suspensions hence it is well to carry out this view of the subject.

The Council fires should be made an object of interest, by being home like, cheerful and inviting, in the absence of Tribal business of any kind, subjects of debate should be introduced, entertainments of an elevating character should be a feature at times, in fact something out of the usual routine of business would become an attraction, all of these at different times during a quarter and to our mind would make the members feel that it was good to have been present.

Great care must be taken in debate that no language is used that would have a tendency to hurt the feelings of the most sensitive member of the Tribe. While it is true that man is so

constituted that he cannot at all times agree with what is spoken by his fellow member, yet these differences should not be carried into the outside world, a better and more harmonious feeling would be engendered if in a metaphorical sense, the differences were laid by the side of the council brand so that when the light emanating therefrom is extinguished, the differences are also allayed and the beautiful precept of friendship carried out in the presence of the pale-faces.

We should not only be Red Men in the council chamber but in our every day walks of life.

Members at times become neglectful and forget their implied pledge of honor. They require a more watchful care. Then comes the financial chief and a proper remuneration to that chieftain would make him more alert in looking after the delinquent, for while he may have an admiration for the Order, yet if paid properly for duties performed he becomes more interested.

No proposition should be received from a person who only joins through over-persuasion of a member. He will never become active. We have often thought that the old rule of the Fraternity, that a member could not persuade a person to join, would from a certain standpoint be of great advantage, and thus have a membership that connect themselves on account of the precepts of the Fraternity. We are a firm believer in the payment of dues in advance, and no one should be allowed to participate in any legislation unless he had paid three moons dues in advance. Then no question would arise as to his right to receive benefits, which has in many instances caused dissensions and a loss of members.

Methods to be Employed in the Reclamation of Suspended Members.

The experience of forty-eight great suns as a member of the Fraternity, has proven to us that when a person has received the degrees of our Order in a proper manner, that he never forgets the lessons taught him, and while he may have allowed the grass to grow over the trail that leads to the Council Chamber of the Tribe. yet there is always a warm spot in his heart for the Improved Order of Red Men.

This, then, is a standpoint on which to speak to him as to his recollections of what he learned. One should dwell upon the social feature which he may not thoroughly understand, the many thousands that he can affiliate with in his trails along the walks of life. Sometimes the cost of readmission is a bar, inasmuch as our Order is in almost every sense a workingman's institution, the minimum fee should be of a normal character, as it is not the fees that swells our invested funds. That is only received once, but the seven suns dues, paid in constantly, gives us the necessary amount of wampum from which we can look after the sick and distressed, bury the dead and have a watchful care over the loved ones that are left behind.

Fraternal visits by members upon one dropped from the roll has a tendency to create an interest.

Public gatherings held by the Tribe and an invitation to those who were former members goes a great way towards a renewal of activity and strikes a blow at the luke-warmness that permeates the frame of non-affiliating members, they see that the brothers are interested in their welfare and they thus learn that what they have lost by their non-affiliation.

While it is true that some are better out of the Order than in it, yet we know whom we want to reclaim and it is to them that these advantages should be given.

A person should never give up a good thing, and those of us who are firm believers in the fact that the Improved Order of Red Men is not only a good thing for us who are members, but also for those who have lost their membership, and they should be invited to return to the fold and take hold again.

Many of our members are advocates of the issuance of a circular to the suspended members. While this may have a tendency to remind them of what they have lost by not affiliating with us yet if the circular is not followed by a personal interview, nothing is gained. A General of an army may lay out his plans carefully, but if the rank and file are not properly placed, no resistance can be made against the onslaught of the opposing forces.

Work is required by the workers of the Order to accomplish any results in the reclamation of suspended members.

Talk by Past Great Incohonee Thomas K. Donnalley, on the
Occasion of the Official Reception to Great
Incohonee, THOMAS G. HARRISON.

Sachem and Brothers of the Mystic Tie :

We have assembled here on this sleep to officially honor the Chieftain of our Fraternity, whose title is as honorable as the Star and Garter, or any Insignia that has ever been conferred upon Potentate, King or Prince.

Incohonee signifies the head and executive of our Society which had its incipency on America's soil, and whose tenets denote all that pertains to the Institutions of our country ; thirty-seven of our citizens have held this honorable station, and among them can be found the names of six who were members of Tribes in our reservation, each of whom have performed yeoman service in the cause of Redmanship.

We have been honored with a Wm. Beesley Davis, a gentleman of culture and to him belongs the respect that we received in the early history of the Order in the Keystone State.

The name of Andrew J. Baker appears upon the roster, a brother from the ordinary walks of life, energetic and untiring in his efforts for the betterment of the fraternity.

An Angus Cameron, cold and uncommunicative, yet learned in all that appertained for the Order's improvement, his record was unblemished.

William B. Eckert, small in stature, large in heart, enthusiastic in his work, gifted with speech, conservative in his action, he was recognized as one of the best parliamentarians that the Order ever had.

Morris H. Gorham, self-educated, an admirer of all that pertained to Aboriginal History, Myths and Legends and from his knowledge he gave us the beautiful metaphors and ground work of the present Ceremonies of the Improved Order of Red Men.

All of these have passed over the stream that leads to life everlasting, respected, honored and revered. Only one is left who has held the chieftaincy of Great Incohonee from our reservation, the name of Thomas K. Donnalley is too well known, and to others we leave such encomiums as may be due him for his work.

Official greetings have been extended by the members of our State to Great Incohonees from other reservations and we have had with us:

Hugh Latham and James P. Riely, of Virginia.

Joseph Pyle and Joshua Maris, of Delaware.

James A. Parsons and Thomas J. Francis, of New Jersey.

George W. Lindsey and George Colflesh, of Maryland.

Charles H. Litchman and Andrew H. Paton, of Massachusetts.

Thomas Peckinpugh, of Ohio.

Edwin J. Wiley, of Iowa.

Robert Daniel, of Georgia.

And upon this sleep Thomas G. Harrison, of Indiana. He comes here as the representative of the Eagle; we as the Beavers, Brother Harrison, bid you welcome to our hearts, our homes and our council chambers, and are more than pleased to inform you that peace reigns within our border; that likened unto our Totem, "The Beaver," no drones inhabit the places where the covenant of faith is accepted, they have fled to the outer circle of our Brotherhood, stripped of their plumage, their falsities exposed, and as long as the sun shines or the roses bloom, their bickerings and harpings will be heard no more.

Those whom you behold within the council chamber of the Seminoles are workers in the moral vineyard of Redmanship, true followers of the cardinal tenets of fraternity, believers in the fundamental principles of our Brotherhood, who have never forgotten their implied pledge of honor; performers of their share of the labor and responsibility, all of which has been a potent power towards the upbuilding of the Tribes in our reservation.

From the home of the Buffalo, as the Eagle, you have flown to the Wapanachki, the grandparent of our Totems, and within sight of the placid waters of the Delaware, upon whose banks Tamina entered into a covenant of faith with Miquon, which was never broken, you mingle with the Beavers of Kuquenaku, the Mecca of Redmanship, whose hunting grounds contain 110 Tribes, with over 22,000 members, representing different families, but only one Totem, industrious, happy and contented and in their behalf we bid you welcome.

As a Chief of our reservation, we welcome you on behalf of the nearly 400 families and their 52,000 children, all of the same totemic faith, you as the Ongwe Honwe of our choice, not superior, only as a chieftain of our Order, one from the people, the rank and file, the builders of our Temple of Brotherhood, the same kind of an exponent of our principles as taught within the mystic tie, as ourselves; beautifully entwined in the diadem of the Beavers will be found displayed Hospitality and Sociability, and in every council chamber you will find that not only is it manifest. but that our members exhibit it in their every day walks of life.

“For good will at all times we extend,
And the Beavers hail each worthy brother as a friend.”

Likened unto our prototypes, we never desert a friend, and while we may forgive an enemy, yet we cannot forget a wrong done, nor a promise broken, believing the worst enemy to a fraternity is an ingrate.

We are pleased to announce that harmony and prosperity mingle together within our Totemic Bond, our pledges are lived up to, we care for our membership when sick or in distress, we watch over the widow as the Great Spirit has taught us; our aged members have a Home which is a Monument to the State, and as we have in the past taken care of and educated the Orphans, we know that we are better able to continue this good work than others can for us; if it is a duty to respect others claims, so also is it a duty to maintain our own.

Our name has become a sacred word in the homes of many families in our reservation and the pale-faces know us as bright and truthful exponents of the benign principles of the Order, and thanks to the Great Spirit who has blessed us, under his guidance we will continue in this trial until called away to the land of Ponemah.

The Beavers are a united people, their Long House extends and covers the fertile valleys, the hillsides and the mountains of our State, many council brands are brightly burning, wigwams dedicated to our principles have been erected; our wampum belts are full; and our hunters have gathered sustenance enough to keep us during the snows of the many winters that

will pass over our heads. We are more than pleased that you are in our midst, so that our brothers can look into your face and you into theirs and behold emblazoned in each other's eyes that spirit of Freedom bequeathed to us as an heirloom worthy of emulation, for our hunting grounds are as free to you as to us, for we are all of the same Totemic Faith.

Language at times fails to give expression to the sentiments of the mind, it falls upon the listening ear, thrills the heart with rapture and stirs the latent spirit with some enthusiasm, but becomes lost and forgotten in the busy turmoil of every day life, only to be recalled when some incident that has taken place is referred to.

To convey to you, Brother Harrison, our appreciation of your trail to our hunting grounds, the Toilers, Workers and Laborers of our reservation desires to express to you more than words can indicate, their sentiments of hospitality as fully demonstrated by the Beavers, and we have been selected to ask you to accept from us this Token of Friendship. its intrinsic value is naught in comparison to our good wishes for your individual welfare, happiness and prosperity as a chief and a brother of our fraternity. It will be a reminder that you as the representative of the Eagle have sat in council with us of the Beavers; its brilliant setting will admonish you that the diadem of Friendship sparkles at all times among us, its colors will never fade, that even when the rays of the sun shineth not upon it, in the darkness of night its prismatic shape will display its brilliancy as a remembrance that the Beavers are truthful, honest and laborious. Accept it as our free will offering, a Token of Covenant between us of the same Fraternity, same Faith in the Brotherhood of Man. It is a Circle without an end, having upon it, symbols that blazon in every part of the world so that the sun in its daily movement never fails to shine upon the emblems of our Order, nor our Country's Flag of the Free. Again we ask you to accept it, not as a reward to pervert your judgment, but an expression of the "Beavers' " hospitality to all true and consistent Red Men.

Indian Names
and
Their Signification



Dances Feasts and Festivals.

Wa-sah-sheh, war dance.
Os-te-weh-go-wa, thanksgiving dance.
Ga-do-shote, trotting dance.
Ga-so-wa-ano, fishing dance.
O-ke-wa, dance for the dead.
Dage-ye-goo-an-no, buffalo dance.
O-to-wa-ga-ka, north dance.
Je-ha-ya, old dance.
Os-ke-da-to, bush dance.
Ga-no-ga-yo, rattle dance.
So-wek-o-an-ne, buck dance.
Ja-ka-wo-a-an-no, pigeon dance.
O-as-ko-ne-a, Shuffle dance.
Da-swa-da-ne-a, tumbling dance.
Un-da-da-o-at-ha, turtle dance.
Ne-agwi-o-an-o, bear dance.
Wa-a-no-a, stick dance.
Ga-go-sa, false face dance.
Nan-i-guk-wa, ghost dance.
Thi-gu-na-wat, ghost dance.
Tsa-gi-du-li Ut-sgi-sti, Eagle dance.
Ka-do, sun dance.

I-am-guan, adoption dance.
A-dal-da-gu-an, scalp dance.
A-da-win, begging dance.
A-ha-ka-wa, crazy dance.
Cha-ja-la, spirit dance.
Ka-nai-kwa-ai, eagle dance.
Ka-hi-du, pantomine dance.
Wa-na-tai-nu-ni, witches dance.
Me-tai-we-kon-de-wa, medicine feast.
We-koon-de-wa, dream feast.
Ween-da-was-so-win, name feast.
Wee-koo-des-wa, war feast.
Gitch-we-koon-de-wa, great feast.
O-skin-ne-getah-ga-win, boy's feast.
O-ta-de-none-ne-ona-wa-ta, maple feast.
A-gent-wa-ta, planting festival.
Han-nun-da-yo, berry festival.
A-dake-wa-o, green corn festival.
A-do-weh, thanksgiving festival.
Go-ye-wa-no-us-qua-wa, new year's festival.

THE MOONS

January, Cold—As it generally freezes harder and the cold is more intense.
February, Snow—More snow falls in this month.
March, Worm—Because the worms quit their retreats.
April, Plant—The time they commence planting.
May, Flower—Because the flowers appear.
June, Hot—Because the sun puts forth more heat.
July, Buck—Because the deer's

horns drop.
August, Sturgeon—Because more fish are caught.
September, Corn—In this month the corn is gathered.
October, Traveling—This month they travel towards the place they intend to hunt.
November, Beaver—This month the beavers begin to take shelter in their houses.
December, Hunting—This month is passed in the pursuit of game.

NUMERALS

One, Ingut—Shawnee.
Two, Tendee—Wyandotte.
Three, Niswe—Ojibway.
Four, Naeon—Natick.
Five, Nalon—Lenni Lenapes.
Six, Shakopee—Dacotah.

Seven, Un-tuk-lo—Choctow.
Eight, Choo-na-lach—Cherokee.
Nine, Mahpa—Mandan.
Ten, Os to pah—Muscogee.
Eleven, Skatskate—Cayuga.
Twelve, Taksata—Apache.

A

A-bad-lo, timber village.
 A-ba-guage, a flaggy meadow.
 A-ba-shush, Deerskin.
 Ab-e-na-ki, men of the east.
 Abi-no-ji, a design.
 A-brig-da, a hiding place.
 Ab-se-con, place of the swans.
 Ab-se-quen, the swans.
 Ab-sco-da, pertaining to fire.
 Ab-wo-i-nac, the land of the Sioux.
 A-cey-i-dan, place for weeping.
 Ac-co-ha-noc, as far as the river.
 Ac-co-keek, small kettle.
 Ac-co-ma, people of the white rock.
 Ac-co-mack, a broad bay.
 Ac-co mes, a rest.
 Ac-com-esques, land over the water.
 Ac-co-min-ta, shore land.
 Ac-co-quick, whirlpool.
 Ach-af-al-a-ya, the long river.
 Ach-sin-ink, where there is a large stone.
 Ach-wink, bushy.
 Ac-quack-a-nonck, limit of the red cedar.
 Ac-quan-chi-co-la, brush net, fishing place.
 Ac-qu-a-nishi-o-ni, one family.
 Ac-ton, more than.
 A-dal-ka-do-ha, crazy bluff.
 A-dal-la, hair.
 A-dal-pep-to, bushy hair.
 A-dal-ta-yu-i, herders.
 A-dal-tone-dal, big head.
 A-da-rie, he without fear.
 A-dat-e, island man.
 Ad-jid-aw-me, the red squirrel.
 A-do-cette, big tree.
 A-doe-ton-e-dal, extremely large.
 A-gan-a, the ground hog.
 A-ga-we-la, old woman.
 Ag-co-mook, inclosed place.
 Ag-ga-yen-tah, the wise.
 A-gin-ag-il-i, rising fawn.
 A-gio-chook, the place of the spirit of the pines.
 A-gis-e-gwa, the great doe.
 A-ha-lu-na, the ambush.
 Ah-an-der, when will you return?
 A-ha-ka-ni-na, crazy men.
 A-has-i-mus, of the wolf clan.
 Ah-da-da-gua, a saddle.

Ah-deek, the reindeer.
 Ah-ma-ton, cedar spring.
 Ah-kee, earth.
 Ah-kose-win, the fever.
 Ah-mo, the wasp.
 Ah-nah-a-was, black moccasins.
 Ah-na-pee, when is it?
 Ah-te-es-ta, little horn.
 Ah-te-na, the ice people.
 Ah-u-lu-de-gi, he throws it away.
 Ah-un-an-date, tobacco nation.
 Ah-wa-o, the rose.
 Ah-wa-ga, where the valley widens.
 Ah-wa-ree-ta, beautiful.
 Ah-weh-hah, the flower.
 Ah-wash-ta, deep pond.
 Ah-ya-ta, wild plum.
 A-i-on-esh-a, good looking.
 A-is-a-hatch-a, deer river.
 A-is-sing, clams.
 A-is-sug, oysters.
 Ak-a-lu-ga, I am watching.
 A-kee-see-he, kettle stream.
 A-ke-pa-go-dan, he fills the pipe.
 A-ke-shie-ta, little dog warrior.
 A-ko-na-po, good at getting game.
 A-ko-dal-ti, feather necklace.
 A-ko-ya, gambling wheel.
 A-ku-ki-ka, he who draws out arrows.
 Ak-ta-ni, fearful.
 Ak-win-e-me, young man.
 Alabama, the thicket clearers, or, here we rest.
 Al-a-len-ya, horn flute.
 Al-a-min-go, the king.
 Al-gan-see, the lake prairie.
 Al-i-ponk, place of elms.
 Al-la-ma-kee, the thunder.
 Al-lo-ge-we-noh, the war path.
 Al-tah-mos, at the village.
 Al-ta-ma-ha, where the village is.
 A-ma-ma-da, playing stick.
 A-mai-ye-hi, the spider.
 A-ma-ris-cog-gin, high fish place.
 Am-boy, round and hollow.
 Ami-cola-la, hunting grounds.
 Ami-kain-dard, beaver houses.
 A-mis-quan, a wooden ladle.
 A-mo, a bee.
 A-mock-hanne, the beaver stream.
 A-mo-kee, bee hive.
 A-mo-ke-vi, people of the painted desert.

Am-mon-co-sue, the stony fishing place.
 Am-moos-suc, stony fish creek.
 A-mo-pene, wax.
 A-mos-keag, swampy.
 A-mos-o-pom-a, honey.
 A-na-tsi, pine Indians.
 A-na-tan, a charge.
 A-na-wi-ti, rain cloud.
 An-ba-hebe, half day.
 An-das-tas, people of the east.
 An-dro-scogg-ins, people from the mouth of the river.
 An-ee-kee, elm tree.
 An-i-gat-age-wi, long-haired people.
 An-i-kaw-vi, deer people.
 An-i-qu-nag-gu, the morning star.
 An-i-sa-ha-na, blue people.
 An-is-ga-ya, the little men.
 An-itsi-skwa, bird people.
 An-i-tsu-ta, the boys.
 An-i-wa-di, paint people.
 An-ka-pa-at, in the middle.
 An-maq-kiu, underground being.
 An-so-ti, long foot.
 An-tee, copper.
 A-nun-gi-te, two faces.
 A-pach-e, men.
 Ap-a-la-to, far up.
 Ap-pa-la-chi-ço-la, old town.
 Ap-pa-nee, a slave.
 Ap-pa-noose, children.
 Ap-pe-kum, a carrying stream.
 A-pi-a-ton, wooden lance.
 A-pin-as-koo, when the leaves fall.
 A-pin-gua-dal, red otter.
 A-po-keep-sink, a safe, pleasant harbor.
 Ap-pol-a-can, messengers have returned.
 Ap-po-mat-tox, tobacco place.
 Ap-po-ta, a brand.
 A-quan-a-schi-oni, united people.
 A-quas-co, grassy.
 A-qu-a-thine-na, pleasant men.
 A-quas-os-ne, partridges.
 A-quid-nac, isle of peace.
 A-ri-ka-ra, the biters.
 Ar-kan-sas, a bow.
 Ar-rap-a-hoe, tattooed people.
 Ar-re-nac, land.
 Ar-wo-stook, good river.
 As-a-tit-o-la, the messenger.
 As-a-cum-but, he that was faithful.

As-coo-keek, small kettle.
 As-cut-ney, fire mountain.
 Ash-ow-ugh, half-way place.
 As-ke-tum, melons.
 As-pe-tuk, a height.
 As-proom, elevated.
 As-sa-wa, perch.
 As-san-pink, the perch stream.
 As-sa-wa-man, where perch are plenty.
 As-sa-wog, place between.
 As-sig-ge-nauk, black bird.
 As-sin-bun, the raccoon.
 As-sin-i-boine, warriors of the rocks.
 As-so-ro-dus, silver waters.
 As-ta-bas-ka, high grass in spots.
 As-ta-lu-la, slippery.
 As-to-motch, to come.
 As-to-ren-go, rock in the water.
 At-a-ga-hi, the painted lake.
 A-tah-ai, war bonnet.
 A-ta-la, a feathered crest.
 A-tan-da, a head dress of upright feathers.
 Atch-e-doh-me, the red squirrel.
 At-him-e-tak-ouse, to speak.
 A-ta-ga-hi, enchanted lake.
 A-ta-gul-ka-lu, the head chief.
 A-ta-qua-o-weh, moccasin.
 A-ta-lap-so, slippery places.
 A-tes-tis-ti, little horn.
 A-tha-pas-co, lake of the hills.
 At-ka-pas, great fighters.
 A-ti-cam-ing, white fish.
 At-i-na, corn flour.
 At-la-nu-wa, a bluff.
 A-to-ka, in another place.
 A-to-tain, white cow bird.
 At-si-na-taun, hanging cedars.
 At-su-tsa, a boy.
 At-su-ga-ta-ga, the open door.
 At-sun-sta-ti, fire light.
 At-ta-gui-ka-lu, leaning wood.
 At-ta-pul-gus, boring holes for fire.
 At-ta-su-ba, stopping.
 At-ta-wan-da-ron, a neutral nation.
 At-a-tschn, all fathers.
 At-ta-win, to sell.
 At-ti-ca, white.
 A-touch, an arrow.
 At-to-tar-ho, the superior.
 At-tu-u, hot.
 Aug-wick, brushy.
 A-wi-ak-ta, deer eye.

Aut-moin, the wizard.
A-wi-hi-la, the sacred bird.
A-wi-us-di, little deer.
A-yan-gy-a, sitting on a tree.
A-ya-sta, the spoiler.
A-yun-sta, the swimmer.
Az-tec, more advanced.

B

Baa-ku-ni, red feather.
Baa-ni-bi-na, thunder berries.
Back-on-e-na, red willow.
Ba-ga-ti, a hoop.
Ba-ha-ko-sin, striped arrows.
Ba-ho, praying plume.
Bah-we-te-gow, people of the falls.
Bak-i-hon, cut themselves.
Bak-u-oq-ta, a belt of skins.
Ban-nacks, root diggers.
Bo-nak, root diggers.
Ba-sa-wun-ne-na, wood lodge men.
Ba-wa-teeg, shallow water on rock.
Bazhe-ech, iron shirt.
Be-bo-na, a year.
Be-bo-ne-sa, winter hawk.
Be-dal-pa-go, hairy mouth.
Be-gush-nish, the moon.
Be-mag-wat, grape vine.
Be-na, the pheasant.
Bi-an-kis, eaters.
Bi-lox-i, the turtle.
Biss-koo-na, hell.
Bit-a-ha-wa, spear men.
Bi-ta-ye, the captor.
Bi-zha, his treasure.
Bo-che-quet, corner of a bay.
Bo-dalk-in-a-go, reptile people.
Bon-con-gais, black cap.
Bo-in-e-dal, big blonde.
Bo-ma-zeen, he of the rock.
Bon-son-gee, the new frog.
Bot-kin-a-go, belly people.
Bous-kee-ah-too-kurt, relator of legends.
Brules, burnt thighs.
Buk-a-da-win, famine.

C

Ca-coose, the owl.
Cad-do, mother nation.
Ca-gu, the lungs.
Cal-a-mo, honey wood.

Can-a-caught, the great conjuror.
Can-a-das-a-ga, place of a town.
Ca-nan-da-guia, sleeping beauty.
Can-a-so-ra-go, hickory flats.
Can-as-to-ta, lone pine tree.
Can-ayo-ha-rie, the bear's home.
Can-is-rau-go, among the elms.
Can-is-to, board in water.
Can-ko-po-ja, light wood.
Can-kute, shooters at trees.
Can-nien-gas, among the slippery elms.
Can-no-as, a canoe.
Can-o-na, hitting the wood.
Ca-non-chet, a group of woods.
Can-non-pa, two woods.
Can-quah, a fox.
Can-te-kas-ka, brave hearts.
Ca-pa-won-ka, ducks hemmed in.
Car-nar-see, people of the island.
Ca-nu-ga, a comb.
Ca-ran-tow-an, it is a large tree.
Cas-co, a resting place.
Cas-car-ba, white man.
Cas-se-tete, a painted war club.
Ca-ta-he-cas-sa, black hoof.
Ca-ta-how-la, lake village.
Ca-taw-ba, inhabitants of the wilderness.
Ca-ta-lu-chee, fringe erect.
Cat-ta-he-cas-sa, black hoof.
Cat-ta-raus-gas, bad smelling shore.
Cat-ta-was-sis-seu, handsome.
Caw-nas-a-wa, dogwood.
Ca-yuse, strangers to us.
Cet-ma-ni-ta, walking bear.
Cha-hon-de-ton, the flying squirrel.
Cha-kan-on-a, place of crying.
Cha-ka-ta, a bowl.
Cha-kaw-cho-ka-ma, the old king.
Cham-ha-san, sugar tree.
Cham-na-pum, from the bend.
Chan-ka, fire stone.
Cnapp-pa-equa, edible root.
Char-gog-gag-man-chog-a-gogg, paradise, home of the Great Spirit.
Cha-hon-de-ton, flying squirrel.
Cha-sha-sha, red willow bark.
Chas-ka, first-born boy.
Chas-quem, corn.
Cha-ta-ta, the white stag.
Chat-eau-gay, where one is lost.
Chat-on-wah-too-am-ang, the sparrow hawk.

Chat-ta-noo-ga, the crow's nest.
Chat-ta-quā, pack tied in the middle.
Cha-te-lech, outside water.
Chauch-che-ses, an old woman.
Cha-wa-non, the Southerner.
Chaw-i, in the middle.
Che-ag-quāt-ka, the kidneys.
Che-bac-ca, wild duck.
Che-ban-se, little duck.
Che-bing-wa, winking eyes.
Che-boy-gan, big pipe.
Che-co-tah, twins.
Chee-chee-bing-way, he that winks.
Chee-maum, a birch canoe.
Chee-o-whee, otter place.
Che-quā-ga, shoal water.
Che-kil-li, a step backward.
Che-ma-kum, emigration.
Che-ma-kwa-zoat, to smoke.
Che-nan-go, bull thistles.
Che-patch-et, place of separation.
Che-pitch-calm, the dragon.
Che-poy-gan, big pipe.
Che-pul-te-pec, grass hopper hill.
Che-raw, ancient.
Cher-wit, Me-ke, earth maker.
Ches, a skin.
Ches-a-peake, body of water spread out.
Ches-cho-pah, the sword beaver.
Che-sun-cook, great goose lake.
Chet-o-waik, the plover.
Cheu-lah, the fox.
Che-we-wit, to marry.
Chi-bat, sweat house.
Chi-bi-a-bos, the musician.
Chi-ca-go, place of the skunks.
Chi-chi-coue, a rattle.
Chi-chita-ne, a target.
Chick-a-hom-i-ny, turkey lick.
Chick-a-mau-ga, river of death.
Chick-a-ming, big lake.
Chick-a-pa-na-gie, spotted tail.
Chick-a-tau-bet, house on fire.
Chick-how-ah, mountain deer.
Chick-ni-com-i-ka, place of turkeys.
Chil-how-ee, king fisher.
Chi-lu-la, the bald hills.
Chi-nach-ine-na, water pouring people.
Chin-co-teague, where clams abound.
Chin-ga-ro-ra, where it joins.

Chink-hong-sic, little bull.
Chip-pe-coke, brushwood.
Chin-ose-heh-geh, on the side of the valley.
Chip-pe-ta, wood liquor.
Chiques, lofty.
Chis-ca, bird place.
Chi-qui-bish, water hen.
Chit-o-pah, a treaty.
Chit-sa, fair people.
Chit-ta-lus-tee, the black snake.
Chit-ta-mow, a squirrel.
Chit-te-caux, where the waters are wide.
Cho-as-te-a, rabbit place.
Cho-co-loo-ca, singers.
Cho-co-rua, near the middle.
Cho-fe, white rabbit.
Cho-kin, roasting.
Cho-luk, the cave.
Chon-kas-ke-tons, fortified village.
Cho-se-tu, bad back.
Chuc-ta-nun-da, twin sisters.
Chu-ko-ra-ki, friendship dance.
Cin-ka, a child.
Cla-mach-phil, sit still.
Clal-lam, strong people.
Coa-coo-chee, little wild cat.
Coa-ha-jo, the alligator.
Co-co-pah, at the middle.
Co-han sink, trees in water.
Co-hoon-she, trees in water.
Co-has, shipwrecked canoe.
Co-has-set, place of pines.
Co-hock-ton, low ground.
Co-honk, winter.
Co-hut-ta, rocky.
Coke-e-noo, where owls abound.
Cok-e-ose, owl's nest.
Con-a-hen-ka, horned frog.
Con-e-san-ga, many berries.
Co-noy, a long way.
Co-no-mo, a long way.
Co-no-noch-eague, indeed, a long way.
Con-sum-nus, place of berries.
Con-to-coch, crow river.
Coo-koze, from this place.
Coo-oo-ga, first-born son.
Coo-po-nah, the governor.
Coo-sa, a refuge of peace.
Coo-sa-wa-ta, old creek place.
Coo-wes-coo-wee, large bird.

Cop-lay, fine running stream.
 Cor-rie, a ride.
 Co-sis-pa, from the point.
 Cos-hoc-ton, union of waters.
 Cos-nah, snow.
 Co-was-a-tone, place of small pines.
 Co-will-li-ga, the willow.
 Coy-e-to-rus, foxes.
 Crees, killers.
 Kristenau, killers.
 Croton, the wind.
 Cuh-ta-la-tah, wild hemp.
 Cul-tus, pleasure.
 Cus-sa-wa-go, snake with big belly.
 Cuy-a-ho-go, a river.

D

Da-at-ga-dose, a bitter body.
 Da-ga-e-o-ga, the shield.
 Da-ga-no-we-da, inexhaustible.
 Da-ga-a-yo, man frightened.
 Da-gan-tu, the rain maker.
 Da-gu-na-we-la-hi, mussel place.
 Da-ha-son, little bell.
 Da-kin-da, the bull frog.
 Da-ki-a-da, Sunday.
 Dah-lon-e-ga, yellow money.
 Da-ma-tan, star girls.
 Da-ma-tan-ta, the pleiads.
 Da-na-gas-ta, eager warrior.
 Da-na-wa, a crossing.
 Das-i-gi-ya-gi, shoe boots.
 Da-sun-tal-i, stinging ant.
 Dat-e-wa-sunt, the great falls.
 Dat-le-yas-ta, where they fill.
 Da-ve-ko, the same one.
 Da-ya-ho-go, at the forks.
 Da-yoh-je-ja, where the clouds fight
 the Great Spirit.
 Da-yu-ni-ri, beavers grandchild.
 De-a-wen-da-ke-no, where canoes are
 burnt.
 Del-a-mat-to-mos, our uncle.
 De-o-de-sote, the spring.
 De-on-ge-wa, place to hear.
 Des Moines, the road.
 Des-wy-un-do, windmill.
 Det-si-ka-yao, dog eaters.
 Dih-gun-du-la, scabbard.
 Di-tat-las-ki-yi, where it rains fire.
 Di-nus-ki, smilax.
 Di-ya-ha-li-yi, lizzard place.
 Do-a-dal-kin-a, black kettle.

Do-e-dal-te, big face.
 Do-el-dal-ta, wolf hair.
 Do-gribs, black feet.
 Do-han, a wigwam.
 Do-ha-sin, little bluff.
 Do-hen-ko, shoeless people.
 Do-ka-na, tattooed people.
 Do-ka-ni-kop, bark mountains.
 Do-ne-ho-ga-weh, open door.
 Do-sho-weh, buffalo.
 Do-ti, moccasin.
 Do-tim-bi, black rock.
 Do-wo-ko-in, stingy.
 Dun-i-skwa-gu-ni, forked antlers.
 Dush-kwo-ne-she, the dragon fly.
 Du-we-ga, spring lizzard.

E

Eo-ca-nach-a-ca, holy ground.
 E-chan-i, you think.
 Ech-e-mins, canoe men.
 Ec-ho-ta, peace town.
 E-lah-kwa, thanks.
 E-lat-se-yi, green earth.
 E-la-wa-di-yi, red earth.
 E-man-ki-na, can't hold it.
 E-math-la, the leader.
 E-mu-sas, wanderers.
 E-na-baq-tan, a dream.
 En-ne-qua-e-has, the squirrel.
 E-pe-a, afraid.
 E-sak, shells.
 Es-ca-na-ba, flat rocks.
 Esh-ko-ta, fire.
 Esh-ta-tum-leah, sleepy eyes.
 Es-kwa-li, thank you.
 E-toh-us-se-wak-ke, the Seminoles.
 Eu-fau-la, mixed.
 Eu-la-la, the singer.
 Eu-taw, sweet.
 E-wa-yea, the owl.
 Ey-an-pa-ha, the crier.
 Ey-o-ta, the greatest.
 Equi-nunk, where clothes are dis-
 tributed.

G

Gaa-hi-na, Cayote men.
 Gaa-nun-da-ta, mountain leveled.
 Gach-e-a-yo, the lobster.
 Ga-da-lu-la, bear mountain.
 Ga-da-o, bank in front.

Ga-do-ke-na, place of minnows.
 Ga-ha-da, the forest.
 Gah-me-a-go, people of the flint.
 Ga-hun-da, fetid bank.
 Ga-ka, a breech cloth.
 Ga-ka-ah, a shirt.
 Ga-ka-ti-yi, place of freedom.
 Gak-ske, a smoker.
 Ga-lag-i-na, a male deer.
 Ga-lesh-ka, spotted.
 Ga-lun-lat-i, the world above.
 Ga-na-da-wa-o, running through hemlocks.
 Gan-e-o-wa, a brook.
 Gan-io-sit, he is painted.
 Ga-on-seh, baby frames.
 Gan-os-han, I dance.
 Gan-os-gwah, giants of stone.
 Gan-o-waw-ges, fetid waters.
 Gan-se-to, rattling gourd.
 Gan-sho-e-hanne, the turbulent stream.
 Ga-nun-tosh, material for council brand.
 Ga-o-sa-ga-o, basswood country.
 Ga-ou-en-da, a truthful word.
 Gar-i-hon-a, a transaction.
 Gas-ko-sa-go, at the falls.
 Ga-so-to-na, high grass.
 Ga-swa-dak, near the cedar swamps.
 Ga-sweh-ta, Ote-ko-a, belt of wampum.
 Ga-tun-la-ti, wild hemp.
 Ga-tun-wa-la, big mush.
 Gau-dake, apple tree split open.
 Gau-stra-yea, stronghold.
 Gau-un-e-ma, black people.
 Ga-wa-no-das, it thunders.
 Ga-weh-ga, snow shoe.
 Ga-wun-shanne, brier stream.
 Ga-ya-ah, a wire bag.
 Gen-eros-ta, beautiful lake.
 Ghee-zis, the sun.
 Gi-ak-an-iti, black hide.
 Gieng-wah-toh, he that walks in smoke.
 Gi-li-ut-sun, the milky way.
 Git-che Gum-me, great lake.
 Gla-gla-he-ca, slovenly.
 Ga-ah-wuk, daughter.
 Gonk-on, he stays in tipi.
 Gont-so, big knee.
 Go-won-go, among the hills.
 Gua-dal-kop, Pike's Peak.

Gua-dal-pa, red river.
 Gua-ko-a-go, crow people.
 Gu-an-te-ka-na, poor bear.
 Gua-quil-i, the whippoorwill.
 Gue-u-gweh-o-no, people of the mucky land.
 Gui-pa-go, lone wolf.
 Gui-gy-a-kos, wolf people.
 Gui-ka-te, sleeping wolf.
 Gu-le-go, the climber.
 Gui-pa-go, lone wolf.
 Gu-na-hi-tup, long place.
 Gun-o-moch-ki, little otter.
 Gun-sa-dal-te, fierce cat.
 Gun-tas-ka, roasters.
 Gun-tsu-skwa, short arrows.
 Gush-a-wa-ga, on the body.
 Gus-ke-wa, the darkness.
 Gu-wis-gu-wi, the gander.
 Gwal-ga-hi, frog place.
 Gweh-ta-ca-nun-da, the red village.
 Gwin-gwa-ah-go, the wolverine.

H

Hack-a-tha-eh-la, the salt stream.
 Hack-en-sack, hook mouth.
 Hack-hack, a gourd.
 Hack-in-hock-ing, hook mouth stream.
 Ha-do-cut-se, red corn.
 Ha-ha-poo-ha, rain tank.
 Hah-sih-ta, the sun.
 Ha-ju-a-ha, big water.
 Hal-pa-ta-o-kee, alligator water.
 Ha-na-chia-thi-ak, Sitting Bull.
 Ha-nag-kin, a mat.
 Ha-nani-ti, a feather.
 Ha-naq-kin, a dark mat.
 Ha-na-wa, I know.
 Han-do-ti, iron moccasin.
 Han-i-stit, he has finished.
 Han-yu-ti-wi, full moon.
 Ha-qu-han-i, the wolves.
 Har-pan, second born girl.
 Has-sa-ni-me-sit, a stony place.
 Ha-ta-le-nat-loi, the smiling singer.
 Hatch-e-chub-bee, the middle.
 Hat-ech-in-a, basket bowl.
 Ha-tha-ha, star dancers.
 Ha-tha-hu-ha, the star people.
 Ha-thin-a, the future.
 Ha-tik-u-tha, the hummer.
 Hauk-i-mah, great ruler.

Hau-ka, it is well.
 Hau-wa-tok, God.
 Ha-va-su, blue water.
 Ha-va-su-pais, people of the blue water.
 Ha-wa, a house.
 Ha-wen-nie, thunder god.
 Ha-wong-ka, third born boy.
 He-ha-ki-man-i, walking elk.
 He-ku-wa, come home.
 He-min-i-can, hill water woods.
 He-mong-ke-ka, fourth born girl.
 He-mung-ka, first born girl.
 Hen-ton-te, iron shoe.
 Hen-ze, gold.
 He-pa-ga-sa-be, black elk.
 He-soh, floating nettles.
 Heth-e-wa-wu, dog men.
 He-wa-ta-ni-au, hairy men.
 He-wa-u-sa, you are a young crow.
 He-ya-tan-ton-we, black villagers.
 Hex-en-koff, witch's head.
 Hi-a-de-o-ni, exalted.
 Hi-a-was-see, a savanna.
 Hi-a-wu-hi, the devil.
 Hic-la-lah, the wind.
 Hi-das-ta, water people.
 Hi-er-och-la, sweet smelling grass.
 Hin-a-this, long feather.
 Hin-hane-ton, red stone quarry village.
 Hi-sah-i-hi, my partner.
 Hit-an-e-wo-en, cloud men.
 Hit-as-in-a, scarred people.
 Hit-sin-on, his wing.
 Hit-tuck, a swift stream.
 Hit-u-ne-wa, beggars.
 Hi-yo, to come.
 Hob-ben-i-sink, where wild potatoes grow.
 Ho-bo-moo-ko, hell.
 Ho-bo-ken, tobacco pipe.
 Hoch-o-mok-o, deep and silent waters.
 Hock-un-ga-ra, trout nation.
 Hock-a-num, hoop shaped.
 Hock-e-la-ga, beaver dam.
 Hock-en-dau-qua, searching for land.
 Hock-hock-ing, a bottle gourd shaped.
 Hock-ing, at the gourd.
 Hock-si-na, the board on which the child is bound.

Hock-si-dan, the boy.
 Ho-das-ha-teh, bearing a burden.
 Hod-den-tin, sacred powder.
 Ho-go-pa-gon-i, rush arrow people.
 Ho-hock-o-hack-ing, many rocks.
 Ho-ho-pesh-e, a war whoop.
 Ho-ko-na, butterfly.
 Ho-mat-tlo-mi-ca, old red stock.
 Hom-ma, smelling of fish.
 Ho-no-sa-getha, man of much talk.
 Ho-no-we-na-to, wampum keeper.
 Ho-ha, the rebels.
 Ho-ink-pa, horn end.
 Ho-ka, the badger.
 Ho-ko-mo-ta, evil spirit.
 Ho-nun-de-unt, keepers of the faith.
 Hoo-sis-mox-mox, yellow hair.
 Hoo-tshoop, four legs.
 Hoo-wan-ne-ka, little elk.
 Hoo-wis-see, ice.
 Ho-pi, cave builders.
 Hos-bia, the runner.
 Hosh-kon, sacred.
 Hot-can-gara, people of the original speech.
 Ho-tan-ke, big voice.
 How, yes.
 How-sa-ton-ic, stream beyond the mountains.
 Ho-yar-no-go-war, Sachems.
 Hu-ga-da-wi-za, red buttes.
 Hu-gal, the cradle.
 Hun-hun-he, wonderful.
 Hun-kake, ancestors.
 Hu-wi, the dove.
 H-y-as, tall.

I

I-a-goo, the boaster.
 I-a-ko, beyond.
 I-e-ka, the point.
 I-e-na, the wanderer's rest.
 I-ha-sa, red lips.
 I-ha-is-day-e, mouth greasers.
 Ih-pe-ton-ga, high place of trees.
 I-kum, wild cat.
 Ik-un-uh-kat-si, all comrades.
 Il-li-nois, river of men.
 Im-to-ni-mo, a grinner.
 I-na-du-na-i, a moving snake.
 I-na-li, black fox.
 In-a-mah-ki, big thunder.
 In-a-weti, medicine bag.

l-nin-i, people.
In-qua-sha-qua, river of red stone.
In-u-na-in-a, owl people.
In-ya-ja-al-o, the rising sun.
In-yan-ka-oin, shell earrings.
In-yang-man-i, a fast walker.
I-o-ha-da, porcupine quills.
I-o-wa, drowsy ones.
I-pak-shan, crooked.
I-pu-za, thirsty.
I-que-sade, black rock.
I-que-ska, white rock.
I-ra-quash-a-qua, driftwood.
I-r-e-ok-wa, tobacco people.
I-ron-de-quoit, a bay.
I-san-tam-de, knife lake.
I-sh-ca-tape, wicked chief.
I-sh-koo-dah, the comet.
I-s-hote-ai, half buffalo.
I-s-pah, high.
I-sh-pe-kan, it is high.
I-sh-pem-ming, heaven.
I-sh-ta-ba, sleepy eyes.
I-s-i-u-mi-tan, ridge people.
I-s-ka-qua, bloody fellow.
I-sta-chee, little one.
I-ta-go-sa, a spitter.
I-ta-sup-u-zi, spotted arrow quills.
I-ta-zip-ca, no bows.
I-te-gu, burnt faces.
I-t-se-yi, new green place.
I-u-ka, a scalp.
I-wak-i-ci-pi, the scalp dance.
I-yo-tan-ka, star born.
I-zan-zan, light.
I-z-zekloth, medicine cord.

J

I-ja-mai-ca, land of wood and water.
I-ju-nu-lun-ske, one who tries but fails.
I-lun-a-lus-ka, one who tries but fails.
I-lus-ka-ka-ka, a grasshopper.
I-lut-a-cul-la, where it is white.

K

Ka-a-san-te, little robe.
Ka-be-yum, the west wind.
Ka-bo-dal-to, left handed.
Kach-a-CHAN, the wind.
Ka-do-pa, sun dance creek.
Ka-gah-ge, the raven.
Ka-ge-ga, making a noise.

Ka-ge-ha, my friend.
Kagh, a hedge hog.
Ka-nim-hi, the prairie dog.
Ka-gun-yi, crow place.
Kah-milt-pah, watching for fish.
Kagh-ah-gee, the raven.
Ka-gi-at-se, thick blanket.
Kah-wag-no, great stream.
Kag-i-geg-a-bo, he who stands forever.
Kaigh-ne-an-ta-sis-no, the whirlpool.
Kais-kas-ka, large Indian village.
Kais-quitch, go on.
Ka-it-sen-go, real dogs.
Kai-tsi-ki, feathered lance.
Kai-wa, the mouse.
Ka-ka-kum, that which is burnt to a crisp.
Ka-ka-saw-i, arrow making people.
Ka-ku-ine, the jumper.
Ka-la-hu, all bones.
Kal-a-ma-zoo, shining stones.
Kal-la-nue, the white raven.
Kal-et-ta-ka, a warrior.
Kal-mia, a large stream.
Ka-ma-la, a root.
Ka-mi-ac, a root.
Ka-ma-ma, yellow butterfly.
Ka-mish-nee, light on the hill.
Kam-pes-ka, crystal, clear.
Ka-nas-ta, the lost village.
Ka-na-ti, the lucky hunter.
Ka-na-weh-ea, protect us.
Kan-a-wa-ho-ba, head on a pole.
Kan-a-wha, river of the woods.
Kan-a-wa-ja, skull on shelf.
Kan-ka-kee, the wolf.
Kan-ka-ma-gus, the meadows.
Kan-kin-ton, turtle spring.
Kan-non-a-wea, the sacred pipe.
Kan-sas, smoky.
Kaws, smoky.
Ka-nu-ga, the scratcher.
Ka-nu-ga-la-yi, where fowls sleep.
Ka-o-dal, a cache.
Ka-pa, a cradle.
Ka-pa-to, shaved heads.
Ka-po-sia, light one.
Kar-ka-pa-ha, crow's head.
Kar-ry-man-nee, walking turtle.
Kas-kai-a, bad hearts.
Ka-tal-sta, it is lent.
Ka-tas-ta, the echo.
Katch-e-na-ha, turkey lake.

Ka-ti, leggings.
 Ka-to-nah, sickly.
 Kau-kau-na, place of pike.
 Ka-wi-kit, rough face.
 Kaw-ke-tee, the raven.
 Ka-wan-tsu-ri, where the ducks fall.
 Kaw-nee-shaug, white crow.
 Kay-ashk, the sea gull.
 Ka-yu-tah, the drop star.
 Kee-cha-wa, the cabin.
 Ken-e-saw, the cabin.
 Kee-go, a fish.
 Kee-gwoi-ac, land of the birds.
 Kee-kat-sa, crows.
 Ke-ki-to-ina-nin, speaking man.
 Ken-a-beek, a serpent.
 Ke-ne-ance-e-qua, little rose bud wo-
 man.
 Ken-e-sha, an eaglet.
 Ken-ne-bec, long lake.
 Ken-ne-bunk, long water place.
 Ken-ne-kuk, the foremost man.
 Ken-ny-et-to, snake with its tail in
 its mouth.
 Ken-no-sha, pickerel.
 Ken-o-kan, your hip.
 Ken-o-se-wan-no-tos, high sun.
 Ken-two-ky, the prairie.
 Ken-un-a-ha, to go up stream.
 Ken-u-shish, the dwarf.
 Ken-zun, they gobble.
 Ke-o-net-shi, surprised.
 Keo-ta-na, where they went.
 Ke-o-ta, gone away.
 Keo-o-wee, mulberry grove.
 Ke-she-na, swift flying.
 Ke-shik, blue sky.
 Ke-ta-tis, a shoal.
 Ke-wash-kum, to turn around.
 Ke-u-ko, fires are out.
 Ke-us-ca, the swan.
 Ki-a-wa, a friend.
 Se-ko-nei, a friend.
 Ki-kit-won, to talk.
 Ki-kit-u-an, a council.
 Kik-su-ya, to remember.
 Ki-me-wan, the rain.
 Ki-ne-o, the bull moose.
 Ki-nep, big shields.
 Kin-ni-kin-nick, mixed.
 Ki-no-pa-mik, a sacred thing.
 Kin-shore, a fish:
 Kin-ta-tain-ka, the bull.
 Ki-o-ta, a planter.

Ki-sa-ko-bi, where the cave builders
 are.
 Kish-e-osh, man with one leg.
 Kish-waw-ka-to, clear water.
 Kish-waw-kee, scyamore tree.
 Kitch-a-man-kin, the great man.
 Ki-ta-mu, the porcupine.
 Ki-tet-as, a shoal.
 Kit-ta-tin, great town.
 Kit-te-maug, great fishing place.
 Ki-yuk-sa, breaking laws.
 Klai-math, the westerners.
 Klip-nock-see, stony.
 Klon-dike, distant land.
 Klon-tes-ta, the pheasant.
 Knis-te-naux, they who kill.
 Ko-a-tan, afraid.
 Ko-do, a friend.
 Ko-qui, the elk.
 Ko-ka, an antelope.
 Ko-ke-an, to dive.
 Ko-kip-pi-ka, the mouse.
 Ko-ko-que, the grey owl.
 Ko-koi-no, running water.
 Ko-ko-mo, the owl's nest.
 Ko-kop, faggots.
 Ko-kosh, pork.
 Ko-kos-sing, little owl.
 Ko-ky-an-ba, the spider.
 Kom-pa-bi-an-ta, large tipi flaps.
 Kon, snow.
 Ko-na-pa-mik, an emblem.
 Ko-on-ton, where the lovers meet.
 Ko-sis-po, at the point.
 Ko-queth-ag-ac-ton, white eyes.
 Kos-ka, young man.
 Kots-a-to-ah, smoked shields.
 Kot-sen-to, muddy bodies.
 Ko-we-jow, big stomach.
 Ku-a-to, pulling out.
 Ku-kute, the lizard.
 Ku-los-kap, the master.
 Kulse-tsi, honey locust.
 Kum-ska-ka, tiger that flies.
 Kum-tux, to know.
 Kun-kaak, spry.
 Kun-na-nar-wesh, blue beads.
 Ku-ran-gwa, very high peak.
 Ku-sa, the Creeks.
 Kus-que-pe-ta-gan, smoking bag.
 Kut-tuck, great river.
 Ku-wa-hi, mulberry place.
 Kwa-da, coming out.
 Kwa-ha-di, antelopes.

Kwa-ha-ri, from the north.
Kwa-in-a, fragrant.
Kwa-li, a parrot.
Kwa-pi, up stream people.
Kwa-sina, messenger goes.
Kwi-kwi-lit, dog river.
Kwo-ne-sha, dragon fly.

L

Lah-la-tang, sandy.
La-ko-ta, united.
Law-le-wa-si-kaw, a rattle.
La-wis-a-quik, middle stream.
Lay-ol-sock, middle stream.
Lech-aw-wi-tank, at the forks.
Len-a-wee, the Indian, the scarlet blossom.
Le-o-ta-wan-na, the weeping willow.
Lep-po-at, wise.
Let-ele-sha, old knife.
Li-ard, poplar tree.
Lil-le-wauk falling waters.
Lo-no-te, flint.
Lo-san-ti, opposite mouth.
Lo-to-wan-a, daughter of the stars.
Lo-won-nach-en, the north wind.
Loy-al-sock, middle creek.
Ly-com-ing, sandy stream.
Lu-za-han, swift.

M

Mach-e Ma-ni-tou, the evil spirit.
Mach-em-leck, a cowardly chief.
Mach-anne, largest stream.
Mach-i-gon-ne, large lake.
Mach-ill-i-mack-i-nack, place of dancing spirits.
Mach-i-moo-dus, place of moose.
Mach-kach-sin-hanne, red stone stream.
Mack-i-naw, great land turtle.
Mack-ka-tan-a-ma-kee, black thunder.
Ma-cun-gee, where bears feed.
Ma-dok-a-wan-da, mouth of river where grass grows.
Ma-e-na, elder brother.
Ma-ga-yu-te-ani, they do not eat grass.
Ma-ga, arrow grass.
Ma-gow, sand.
Ma-han-a-do, the moose lick.
Mah-nah-be-zee, the swan.

Mah-ars, black bird.
Mah-ca-du-a-yung, black nail.
Mahn, the loon.
Mahn-o-mon-ee, wild rice.
Ma-hon-ink, place of the lick.
Mah-pi-win-na, cloud woman.
Mah-nah-tek, big horn.
Ma-ko-ce, the country.
Ma-mah-twi, cat bird.
Mah-pi-ya, heaven.
Mal-sun, the wolf.
Ma-ma-ka, a slave.
Ma-man-unx-u, he is angry.
Ma-mo-tam, tells the truth.
Man-a-bai-wik, the giants.
Man-a-boz-he, great first door.
Man-a-bush, foolish fellow.
Man-ada, an island.
Man-a-ka-cha, the head chief.
Man-a-ku-a, the badger.
Man-ah-tik, big horn.
Man-a-ta-ku, an observation point.
Man-a-to-wok, much game.
Man-a-wa, back again.
Man-dam, different.
Man-e-ta-bee, rose bud.
Man-e-tu-wi, shooting star.
Man-i-do-ish, bad spirits.
Man-i-ta-ka, straight of the spirits.
Man-i-to-wac, much game.
Man-i-to-wau-kee, spirit tree.
Mah-to-tah-pah, four bears.
Ma-kon, a feather.
Man-e-tuck, the spirit's place.
Ma-nes-qua, a place.
Man-o-win, wild oats.
Man-gi-pi-sink, where big teeth are found.
Man-ka-ta, blue earth.
Man-te-ran, from the ground.
Man-teu-tan-ga, great grizzly bear.
Man-u-lit-a, that which improves the earth.
Man-u-mus-kin, a fertilizer.
Man-yi-ten, woman hearted.
Man-zan-i-ta, where the spirit walks.
Ma-o-pa, the sun.
Ma-qua-see, a feast.
Maq-ka-sin, a moccasin.
Maq-pe La-ta, red cloud.
Maq-pi-a-to, blue cloud.
Maq-qua-nop, the sash.
Mas-caw-a, strong.
Mas-chap-l, beads of glass.

Ma-she-na-qe-kan, a book.
 Mash-e-no-mah, great fish.
 Mash-in-go-mus-sha, bad voices.
 Mas-kis-sin, shoes.
 Mas-quo-si, grass.
 Mas-sa-chu-setts, great hill country.
 Mas-sa-pete-ra-sus, great water land.
 Mas-sa-poag, great water land.
 Mas-sa-cope, where rushes grow.
 Mas-sa-san-gas, great declivity.
 Mas-so-we-pec, great brooks.
 Ma-tan, a girl.
 Mat-ta-bes-ett, the opening.
 Mat-ta-hoon, scarce.
 Ma-ta-pa, no bread to be had.
 Mat-ta-peake, wide opening.
 Mat-ta-wed-it-i-tu, Garden of Eden.
 Ma-ta-yi, the emperor.
 Mo-ta-ru, white crane.
 Ma-to-sac, white bear.
 Mat-si-ki-new, bad eagle.
 Mat-ta-waks, the periwinkle.
 Mat-ta-wam-pa, it opens wide.
 Ma-to-hi-kin-in, bad eagle.
 Mauch Chunck, bear mountain.
 Maum-keag, the narrow land.
 Maunk-ha-raith, tattooed breast.
 Maus-kop-e, the giant.
 May-a-cam-as, sacred banks.
 Ma-zes-ka, money.
 Ma-zon, the nettle.
 Me-che-kan-noh-quā, little turtle.
 Me-giss-og-won, the magician.
 Me-den, a conjuror.
 Me-da-wa-tig, the past.
 Me-da-win, mystery men.
 Me-ku-nah, the path.
 Me-nach-sink, an enclosure.
 Men-a-to-nin, the lame chief.
 Men-cach-tape, killer of pain.
 Men-o-min-ee, people who eat rice.
 Men-i-o-minsi, wild oats.
 Me-nom-i-ne-ka-she, rice bird.
 Men-ton, the mountain.
 Men-to-nee, the priestess.
 Me-rey-cha-wick, sandy place.
 Mer-ri-mack, cat fish.
 Mes-cha, cradle.
 Mesch-en-e-ac-e-nung, great turtle.
 Me-saw-boos, rabbit.
 Mesh-a-dac, grassy.
 Mes-qua-ming, ice.
 Met-a-wes-sa, an obstruction.
 Me-to-de-conk, an obstruction.

Me-tea, kiss me.
 Met-ig-waub, the bow.
 Met-i-kon-e, a canoe.
 Me-tee, wild cherry.
 Me-tug, a tree.
 Me-wai-sha, long since.
 Mi-a-ki-nen, true eagle.
 Mi-a-nise, little owl.
 Mi-ay-u-ma, red lodges.
 Mich-i-gan, big lake.
 Mich-cha-oooh, red wolf.
 Mich-e-can-nick-quā, wide water.
 Mich-tau, fire wood.
 Mi-da-sha-mo, something coming.
 Mik-win, ice.
 Mil-wau-kee, good land.
 Min-a-sa-la, red water.
 Min-a-kan, a village.
 Min-a-tar-tees, people of the wil-
 lows.
 Min-ne-bo-joi, the cultured myth.
 Min-ne-hus-ka, white water.
 Min-ne-ka-to, hot water.
 Min-ne-so-ta, cloudy waters.
 Min-ne-koo-joo, planters by the
 waters.
 Min-ne-wa-kan, spirit water.
 Mih-ne-was-kie, red water.
 Min-ni-koo-zun, planters by the
 waters.
 Min-is-ce-on-go, dark waters.
 Mi-nis-ka, clear water.
 Mi-noq-ku-on, a scalp.
 Min-take, spirit lake.
 Miq-ka-no, totem of the turtle.
 Mis-con-na, a trail.
 Mish-a-wa-pa, red earth.
 Mish-e-Nah-ma, king of fishes.
 Mish-e-na-we, a water.
 Mi-shin-o-wa, a bringer.
 Mish-kwi-pa-noq, red dawn.
 Mis-kas, finger nail.
 Mis-kwaw, red.
 Mis-kwobe-na-sa, red bird.
 Mis-kwo-min, red raspberry.
 Mis-sis-sau-go, people of the wide
 mountain stream.
 Mis-sis-sip-pi, great water.
 Mis-siss-in-e-wa, white water.
 Mis-sis-sa-gue, wide mouth river.
 Mis-qui-me-i-mia, strawberries.
 Mis-sou-ri, muddy waters.
 Mis-su-a-kan, broken drum.
 Mit-a-gos, a war club.

Mi-ta-ko-da, my friend.
 Mi-tan, daughter.
 Mi-ta-wag-tik, the stake.
 Mi-ta-wit, the medicine society.
 Mith-i-wash-in, good-natured.
 Mix-o-sto-ma, red horse fish.
 Miz-hon-a-way, the stewards.
 Mo-do-wan-do, a bad ascent.
 Mo-hic-an-ich-tuck, Hudson river.
 Mo-hos-cow-un-gie, the wolf's re-
 treat
 Mo-ka, a cradle.
 Mo-ko-na-ah, a hole.
 Mo-loch-ta, large beads.
 Mon-chis, flat land.
 Mon-e-gan, a spade.
 Mon-go-sia, a digger.
 Mo-no, high.
 Mo-no-eo, one eye.
 Mo-non, falling from a height.
 Mon-to-wese, little spirit.
 Mon-cach-tape, killer of two.
 Moon-ce, the moose.
 Moos, an elk.
 Moos, totem of the moose.
 Moo-sic, where the deer are.
 Moo-si-lau-ke, a bold place.
 Moq-wai-o, totem of the wolf.
 Mos-ca-was, ripe hay.
 Mot-sal, a loop.
 Mo-un-o-make, very hilly.
 Mo-wae-qua, woman of the wolf
 totem.
 Mox-o-sto-ma, red horse fish.
 Mo-ya-men-sing, place for maize.
 Muk-a-pe-naise, black bird.
 Muk-kwaw, grizzly bear.
 Mun-no-min, rice.
 Mu-sa-pan, a bachelor.
 Mus-co-gee, people of the creeks.
 Mush-ko-dosa, the grouse.
 Mus-ko-pe-naise, black bird.
 Mus-kee, a swamp.
 Mus-ke-gon, swampy.
 Mus-ke-tack, bald headed.
 Mus-ken-gun, moose eye river.
 Mus-ko-da-sa, grouse.
 Mus-qua-ka, red earth.

N

Nach-e-num-hanne, Raccoon stream
 Na-coo-chee, the evening star.
 Na-du-la, spicewood.
 Na-es-ka-ho-ni, black lick

Na-ga-moun, to sing.
 Na-gag, a cross.
 Na-gee-ga, fourth born boy.
 Na-gwan-queeg, canoe landing.
 Na-qua-les, the guardian.
 Na-hant, at the point.
 Na-har-ton, at the point.
 Na-ha-yo, above.
 Na-hew, I say.
 Na-alni, many enemies.
 Na-ka-sin-o-na, sage bush men.
 Na-kash, sage.
 Nah-ma-wask, sparemint.
 Nah-pope, soup.
 Na-hu-as, a point.
 Nah-se-us-kuk, whirling thunder.
 Na-ma-bin, sucker.
 Na-ma-goosh, trout.
 Na-ma-kong, a beaver place.
 Na-man-a-suck, fish.
 Na-man-we-qua-wek, the four
 braves.
 Na-mi-al-si-pi, the fish river.
 Na-moes, fish.
 Na-mo-tan, tells the truth.
 Nan-a-ma-kee, thunder.
 Na-no-tlu-gun, spruce tree place.
 Nan-e-man, he is praying.
 Na-ni-bi-na, I sing.
 Na-nis-a-na, my children.
 Nan-se-mond, from whence we fled.
 Nan-ta-do-tash, medicine hat.
 Na-pote, a marksman.
 Naq-pa-ta, a marksman.
 Na-rim-keag, one tree alone.
 Na-sa-han, the flowing hair.
 Na-sa-wan-go, steep banks.
 Na-shoon, one of the twins.
 Na-sho-ta, twins.
 Na-shua, between.
 Na-ta-dunk, pine tree broken.
 Na-tick, the place of the hills.
 Na-tu-li, spicewood.
 Naud-o-wa-se-wug, like unto adders.
 Na-wat, left hand.
 Na-wa-u one who sees.
 Na-wees, shad.
 Na-wied, greater.
 Na-yas-set, a corner.
 Nay-un-u-wi, stone clad.
 Ne-a-go, place of the deity.
 Ne-ah-wen-ha, I thank you.
 Ne-be, dead.
 Ne-bin, summer.

Ne-bras-ka, shallow water.
 Ne-dan-dis, my daughter.
 Neen-squaes, I am a squaw.
 Nee-sua-un-ja, big ax.
 Neg-a-po-len-sis, the preacher.
 Ne-ga-nun-de-ah, a small village.
 Ne-gik, the otter.
 Ne-ma-ha, the sturgeon.
 Ne-mo-ak, the dreamers.
 Ne-nun-no, black cat.
 Ne-o-des-ha, meeting waters.
 Ne-pa-win, sleep.
 Ne-si-ah, elder month.
 Nes-qua-quoit, bear in tree.
 Ne-tops, friends.
 Ne-wich-a-wan-nock, my place of wigwam.

Nez-Per-ces, pierced noses.
 Ni-as-o-mo, to fix with the foot.
 Ni-a-ha-no, the spirit girl.
 Ni-a-tha, skilful.
 Nich-i-hin-e-na, river men.
 Ni-chis-a-na, young birds.
 Nic-o-tan-i, the mystery clan.
 Ni-es-an-a, the young birds.
 Ni-kan, a colleague.
 Ni-la-que, great island.
 Ni-mach-tuks, brethren.
 Nin-au-tink, sugar maple.
 Nin-e-moo-sha, sweethearts.
 Nin-nis-cah, black.
 Ni-o-pet, four in a den.
 Nip-e-she, a lake.
 Nip-muck, still water.
 Nish-kun-ta, moon head.
 Nis-quak, red cedar.
 Nit-a-bat-ani, dancing.
 Nit-chee, my friend.
 No-do-wee, an enemy.
 No-hol-i-pi, the gambling spirit.
 No-ko-ni, wanderers.
 No-la-mat-tink, the silk worm's place.
 Non-na-wuk, at two houses.
 Noo-tar-wan, hill climber.
 No-pis-quan, my back.
 No-rum-be-ga, where the deer abounds.
 Nor-wot-tuck, the middle land.
 Not-to-way, the thunder.
 No-si-ma-hon-hamme, elk lick stream.
 No-wat, left hand.
 No-we-na, shortly.

Nu-hin-e-na, the fox dance.
 Nu-ma, people.
 Nun-de-yi, sun hill.
 Nun-da-wa-o, great hills.
 Nun-kon, night.
 Nun-a-ne-hi, immortals.
 Nun-na-tsun-ga, white path.
 Nun-i-yu-eti, potatoe like.
 Nun-yu-gun-wan-i-ski, rocks that talk.
 Nun-yun-u-wi, the stone man.
 Nun-yu-ta-ska, slip rock creek.
 Nut-a-meas, a spearer of fish.
 Nux-ans, the brother.
 Ny-e-gon, the wooded lake.

O

O-ah-e, foundation.
 O-an-uh, a pole.
 O-at-ka, the opening.
 Oc-ek-e-ta, the thistle.
 O-ce-ti, council fires.
 Oc-co-nee-chee, small river.
 Och-e-ab, hickory tree.
 Och-e-nang, bull thistles.
 O-chey-e-dan, place of mourning.
 O-che-cho-tas, hind dorsal fin.
 O-gee-asque, little scar face.
 Ock-a-no-mo-wok, foggy places.
 Oco-na-luf-tee, by the river.
 O-con-to, boat paddle.
 O-da-wan, songs.
 O-dug-aun-eeg, opposite side people.
 O-dus-hote, the swan.
 O-gea-wat-kea, place of the butter-nut.
 O-gee-chee, head chief.
 O-ge-ma, a chief.
 Ogh-wa-ga, the wolf.
 O-gik-tok, the stars.
 O-gin-ac, land or roses.
 O-gin-e-o-quaa, woman of the rose.
 O-gis-ta, fire.
 O-go-ga-e, the crow woman.
 Oh-da-da, to scatter.
 O-ha-di, trees burned.
 Oh-e-na-ta, wild potatoes.
 Oh-im-o-wau-kee, owl's nest.
 O-hi-o, beautiful river.
 O-hi-ye-sa, the winner.
 O-is-coss, a claw.
 O-je-quack, nut river.
 Ok-a-hah-wis, the herring.
 O-kan-to, a boat paddle.

O-ka-tan-ni, drive it in.
 O-kau-tauk, carrots.
 Ok-e-man, council chief.
 O-kis-hew, pheasants.
 O-ki-mash, younger chief.
 Ok-o-bo-ji, field of swamp grass.
 O-kop-e-ya, in danger.
 O-koot-tas-gy, the throat.
 Ok-we-man, keeper of the drum.
 O-lal-lie, berries.
 Ole-hisk, nettles.
 O-lig-on-unk, at the caves.
 O-lum, a score.
 O-ma-ha, up stream.
 O-man-o-min-e-wah, wild rice men.
 O-mas-kis, totem of the elk.
 O-me-me, a pigeon.
 O-mi-ni, wild pigeon.
 O-mock-hanne, beaver stream.
 O-mo-wuh, the sacred pipe.
 O-mush-koons, the elks.
 O-nah-a-ways, black shoes.
 O-na-wa, forward.
 O-na-yote-ka, granite stone.
 O-nen-ya, stone.
 On-daig, a crow.
 One-o-ta, many lives.
 O-ne-ta, not faithful.
 Ong-we, a person.
 O-non-das, deep water.
 O-non-ga, hunted.
 O-non-tia, the governor.
 On-ton-a-gan, away goes my dish.
 On-ti-o-ra, mountain of the sky.
 O-nun-a-gese, long hickory.
 O-ohe-non-pa, two kettles.
 O-on-dote, a tree.
 O-pash-kos-hi, turkey buzzard.
 O-pa-ti, spry.
 O-pe-cham-ca-nough, robin's nest.
 O-pe-che, a robin.
 O-pek-wan, a basket.
 O-pe-lou-sas, black moccasins.
 O-pin-ac, potatoe land.
 O-rai-bi, changeable river.
 O-ran, the hawk.
 Os-an-nip-pa, strong current.
 Os-an-wish-ke-no, yellow bird.
 O-saw-kee, yellow earth.
 Os-aw-wa, painted yellow.
 Os-e-kan, grass.
 O-set-ca-da-que, in the bone.
 O-sken-ya, the ghost.
 Os-ki-win, the nose.

O-see-tah, the bird.
 Osh-ka-he-na, the young man.
 Osh-kosh, bear's claws.
 Osh-o-nee, a cross.
 Os-ka-bai-wis, a messenger.
 Os-ki-mi-ta-mu, young woman.
 Os-sa-me-quin, waters that are white.
 Osh-ten, shallow.
 O-sout-geh, place of turkeys.
 Os-tai-tha-na, the tongue.
 Os-to-weh-go-wa, feather dance.
 Os-we-go, pine forest.
 O-ta-ri, a mountain.
 Ot-a-tschin, a crane.
 O-tas-site, man killer.
 O-tate-ni-nacs, strawberries.
 Ote-ko-a, wampum.
 O-tee, the jumper.
 O-te-ko-a, string of wampum.
 O-teli-a-ton-wee, dwellers in the thickets.
 Ot-ne-y-ar-heh, stony giants.
 O-to-na-nee, to beat.
 Ot-o-e, the oak.
 Ot-sha-tee, the sky.
 Ot-si-pe, stump.
 O-toq-ka-ni, a charm or amulet.
 Ot-squa-ga, under the bridge.
 Ot-tum-was, rippling waters.
 Oua-to-ba-ton-ha, wild rice lake.
 Ou-he-gee, sweet potatoes.
 Oui-chi-ta, high peak.
 O-wan-eco, Great Spirit.
 O-wan-us, an Englishman.
 O-was-sa, glittering waters.
 O-was-co, that which shines.
 O-was-see, totem of the bear.
 O-we-go, swift water.
 O-wa-is-ki, under the bank.
 O-wa-o-tin, whose is it?
 O-wee-ne, robin red breast.
 O-we-ya, the hand.
 O-wie, a grove.
 O-wis-ka- white.
 O-wo-tan-na, straight river.
 O-yan-ga-uh, sweet fruit.
 O-yan-han, apples split.
 O-ya-te-si-ca, buck people.
 O-zark, yellow.
 O-zhusk, muskrat.

P

Paa-hun-ya, black.

Pa-bak-sa, cut heads.
 Pa-chem-go-te, lame bull.
 Pac-wau-kee, a turning place.
 Pa-da-i, twins.
 Pa-ga-na-vo, striped arrow.
 Pa-gat-su, head of the stream.
 Pa-gu-a-ko, yellow bull.
 Pa-ha-na, eastern water people.
 Pa-haw-ken, sacred hills.
 Pa-hu-sha, white hair.
 Pah-puk-kee-na, the caterpillar.
 Pa-i-ba-da, sun rise.
 Pa-ing-ya, in the middle.
 Pa-i-tal-yi, walking bear.
 Pa-kint-le-ma, people of the gap.
 Pa-konk-ya, black bull.
 Pa-lat-ka, thrown down.
 Pal-un-hoy-a, a war spirit.
 Pam-inet, flying by.
 Pa-ni-ma, by and by.
 Pa-ni-on-kee, partridge cover.
 Pa-poose, a baby.
 Paq-te-tshu-gan, fighting medicine.
 Pa-rei-ya, afraid of water.
 Par-nar-ne-ar-par, struck by the Pawnees.
 Pa-sa-con-a-way, child of the bear.
 Pas-ca-gow-la, bread nation.
 Pa-sko-se, the buzzard.
 Pas-sai-ick, a valley.
 Pas-sa-ma-quod-dy, the fairies home.
 Pas-sa-quoi, pollock fish.
 Pa-sha-ho-no, a turning place.
 Pas-i-wok, too dry.
 Pa-sot-hy-a-to, old man of the thunder.
 Pas-sump-sic, much clear water.
 Pa-ta-dale, lean bull.
 Pat-tal-yi, a sun boy.
 Pa-tap-sco, back water.
 Pa-ta-quonk, a sweating house.
 Pa-thes-ke, long nose.
 Paugh-caugh-naugh-sinque, stream between two mountains.
 Paw-gus, crooked.
 Pau-gus-selt, crooked pond.
 Paw-ca-tuck, an open fishing place.
 Pau-hus-ka, medicine hills.
 Pan-a, partridge hunters.
 Paw-tuck-et, at the falls.
 Paw-wa-thane, river of pregnancy.
 Pax-ob-le, the rose.
 Pe-bo-an, the winter.
 Pe-car-a-ha-go, war captain.

Pe-con-ga, nuts.
 Pe-de-ga-hi, fire chief.
 Pe-kah-to, why so?
 Peen-a-wac, land of birds.
 Pen-a-pa, sugar creek.
 Pe-nat-e-ka, honey eaters.
 Pe-or-ia, where there are fat beasts.
 Perk-i-o-men, cranberry place.
 Pes-omp-skut, falls at standing rocks.
 Pe-quaw-ket, an open pond.
 Pe-quan-nock, a clearing.
 Pes-ka-tum, pollock fish.
 Pes-wa-ba, dawn.
 Pe-te-wa, elm river.
 Pe-thom, hearing.
 Pe-wa-sheek, to dash the water off.
 Pe-zhe-ke, the buffalo.
 Pi-al-lan-ne, the shield.
 Pi-as-a, bird of evil.
 Pi-as-au, bird of evil.
 Pi-kwain-a-ha-i, surpassing beings.
 Pi-mou-tars, to walk.
 Pi-nash-in, the bald eagle.
 Pip-tan-wan, a quiver.
 Pis-cas-sett, white stones.
 Pis-cat-a-quu, great deer place.
 Pish-en, the panther.
 Pish-tak-te-koos, antelope.
 Pis-is-bai-ya, the grand canyon.
 Pis-ta-kee, a fox.
 Pi-ta-nowe, approaching light.
 Pith-le-loot-ka, boat on fire.
 Po-co-at-li-go, plenty of fat ducks.
 Po-co-moke, knobby.
 Po-do-ac, tadpoles.
 Po-do-lan-te, coming snake.
 Po-hoi, wild sage people.
 Po-ho-mo, grey blanket.
 Po-hon-a-chee, two mountains with one stream.
 Po-cas-sett, stream uniting two ponds.
 Po-ko-gon, stream uniting two ponds.
 Po-la-yi-ka-ton, rabbit shoulder.
 Po-li-ak-ya, hare lip.
 Pom-a-hoe, fish fin.
 Pon-de-ras, ear rings.
 Po-to-mac, coming in canoes.
 Pough-keep-sie, a pleasant harbor.
 Pow-at-i-not, totem of the beaver.
 Pow-ee-shieck, strawberries.
 Po-quan-non, cleared.

Pu-chil-ow-a, the interpreter.
 Pud-dush-don-se, the snipe.
 Pu-go-no-ke-shick, hole in the day.
 Pu-su-hu, red oak.
 Pu-ta-bi, a road marker.
 Puk-wa-na, smoke.
 Push-ma-ta-ha, the hunter.

Q

Qua-bo-ag, a large beak.
 Qua-kake, pine lands.
 Quam-a-pow-itt, long fish pond.
 Quan-ti-co, dancing.
 Qua-paw, pines go about.
 Qua-ta-wa-pe, he who sinks and rises.
 Quay-ham-ka, the stone shell.
 Quid-nic, place beyond the hills.
 Qui-arl-pi, basket people.
 Quin-ault, fishing pond.
 Quin-nek-tu-quet, land or river without end.
 Quin-o-be-quin, long.
 Quin-quin-gus, the wild duck.

R

Rap-pa-han-nock, a river that quickly rises.
 Ra-ra-to-oans, people of the falls.
 Rar-ri-tan, forked river.
 Rick-a-hock-en, mountain ridges.
 Ro-a-noke, sea shell or wampum.
 Rock-a-wah, difficult to cross.
 Ros-sa-ka-tum, a warrior.

S

Sa-ba-stingy.
 Sa-bi-na, a quiver.
 Sab-bo-na, a chevalier.
 Sa-can-da-ga, drowned land.
 Sa-dal-ka-ni, manifold.
 Sad-dy-yo, dog fat.
 Sa-da-ga-a, level builders.
 Sa-geh-jo-wa, great forehead.
 Sag-i-mus, the Sachem.
 Sag-i-naw, at the mouth.
 Sa-go-ga-ha, a glimpse.
 Sah-ko-na-gah, the blue sky.
 Saint-a-na, white bear.
 Sa-ka-lo-ka, eagle feather.
 Sa-ko-ta, biting.
 San-dus-tee, clear water.

San-ga-mon, a chief.
 San-i-to-ka, dog eaters.
 San-ka, snakes.
 San-on-ee, the one-siders.
 San-pa, beyond.
 San-poil, hairless.
 San-tan-a, Southerners.
 San-tan-tee, from the south.
 San-teet-la, sandy place.
 Sap-o-win, seven.
 Sa-ri-yo, dry fat.
 Sar-na-ni-no, iron eyes.
 Sa-ra-ho-ga, on the heel.
 Sa-ra-min-u-ka, indistinct.
 Sa-ra-nun-nee, walking mat.
 Sas-a-catch-e-wan, swift current.
 Sa-sis-e-tas, our people.
 Sas-co, marshy land.
 Sau-kie, those who live at the entry.
 Saux, off shoots.
 Sau-ga-nash, the Englishman.
 Sa-van-nah, southern.
 Saw-wa-nu-gi, flying squirrel.
 Schaug-naugh-ta-de, burnt land.
 Scha-wan-ach-en, south wind.
 Sche-nev-us, hoeing of corn.
 Schey-ich-bi, New Jersey.
 Scho-ha-rie, hemp hill.
 Schon-a-wee, weak.
 Schon-i-qui-la, the preacher.
 Schwan-nack, bitter beings.
 Sea-wan-ha-ha, the land of shells.
 Se-bo-wish-a, the brook.
 Sec-ca-cone, land overflowed.
 See-gay-gan, an axe.
 Se-hi-wuq, weasel bear.
 Se-ich-a, sacred pipe.
 Se-ko-nee, a friend.
 Se-lu, corn.
 Se-mat, weasel people.
 Sen-e-gar, stony.
 Sen-pa-go, moustache.
 Sen-po Gui-dal, red beard.
 Sen-son-da-cat, white bird.
 Set-a-more, bear lying down.
 Se-tan, little bear.
 Set-ang-yo, sitting bear.
 Se-tas-le-ma, people of the rye prairies.
 Set-tain-te, white bear.
 Set-da-ya-ite, many bears.
 Set-in-kip-te, mountain bear.
 Set-man-te, walking bear.
 Set-im-kia, stumbling bear.

Set-ta-dal, lean bear.
 Set-pa-go, lone bear.
 Se-quo-yah, the guesser.
 Shag-ti-coke, the woody place.
 Sha-chad-ini, timber hill.
 Shad-a-gea, the cloud dweller.
 Shai-e-na, decorated red.
 Shak-a-non-i-in, decorated with
 plumes.
 Shak-shak-en, great heron.
 Shan-da-kin, the chief who never
 fails.
 Shap-pa-qua, vegetable root.
 Shat-e-muck, much wood.
 Sha-to-ya-ron-yah, leather lips.
 Sha-wa-ka, yellow wings.
 Sha-wen-uni-shim, have pity on me.
 Shaw-bo-min, gooseberry.
 Shaw-haw-na-pot-i-na, he killed
 three.
 Shaw-gas-kee, the crawfish.
 Shaw-mut, land, shape of stomach.
 Shaw-shaw, the swallow.
 Shaw-wun-gunk, in the south.
 She-bas, this morning.
 She-boy-gan, a hollow bone.
 She-gahg, the skunk.
 Shi-ka-ko, the skunk.
 Sin-na-wak, great hawk.
 Shi-pa-pu, the grave.
 Shi-pau-lu-vi, the place of peaches.
 Shi-u-wut-tsi-tani, snake people.
 Sis-i-tan-wan, swamp villagers.
 Sho-ank-skau, white dog.
 Shon-go-ton-go, little horse.
 Shon-guss-can, white horse.
 Sho-tom-me, water vessel.
 Sis-ki-you, bobtailed horse.
 Sis-ous, the ferret.
 Si-yo-tan-ka, large grouse.
 Ska-git, pool of dirty water.
 Ska-has-e-gar, long lake.
 Ska-na, well.
 Ska-na-wis, a long swamp.
 Skin-pa, cradle place.
 Shin-ga-bis, the driver.
 Shin-ga-was-sa, the handsome bird.
 Shin-goos, a weasel.
 Shin-go-ba-wos-sin, image stone.
 Ship-au-lu-vi, the place of peaches.
 Shi-pa-pu, the sun house.
 Shish-e-quim, mystery rattle.
 Sho-ank-skaw, white dog.
 Sho-me-nao, grapes.

Sho-neah, silver.
 Shos-hone, island people.
 Shuh-shuh-gah, the heron.
 Shuh-nan-do-wa, great hemlock.
 Sich-u-ma-vi, the mound of flowers.
 Sin-can-gu, burnt thighs.
 Sin-de, black boys.
 Sin-de-ge-eck-a, spotted tail.
 Sing-a-was-ser, the stone that is
 painted.
 Sin-na-wa, the hawk.
 Si-pa, river.
 Si-pa-pu, an orifice.
 Sis-ilse-hanna, buffalo stream.
 Ska-nec-ta-de, beyond the opening.
 Ska-no-wun-de, over the creeks.
 Skan-u-sink, place of the fox.
 Ska-wi-cas-to, white man.
 Skwe-de-wa, great plain.
 Smal-a-go-to-a, do you drink?
 Sno-qual-mie, to get hold of.
 So-an-e-wa-ah, small speech.
 So-an-go-ta-ha, strong hearted.
 So-ank-ay-paw-kax, dog head.
 Sol-e-go, a soldier.
 Son-do-ta, grass houses.
 So-no-sase, a long string.
 So-won-na, the south.
 So-wow-ek-la, the spokesman.
 Squand, a water place.
 Squan-do, a water place.
 Squak-keag, place of clams.
 Squan-kum, pleasant water place.
 Squan-na-roos, a whirlpool.
 Squa-sink, plum stream.
 Star-gea-hun-ja, big blue eyes.
 Star-ruc-ca, juttet out.
 Stis-kea-ga-mi, those at the farthest
 lake.
 Su-ba-ya, strange talkers.
 Sub-be-hash-e, the grasshopper.
 Sug-ge-ma, mosquito
 Su-ku-wu-ta, willow splints.
 Sun-ki, the mink.
 Sun-nik-ee-ha, common dogs.
 Su-ye-to, the chosen one.
 Swamp-scott, pleasant water place.
 Swun-kus, the drunkard.

T

Ta-ai-yallon-we, thunder mountain.
 Ta-ba-nask, a pledge.
 Ta-con-ic, a wilderness.

Ta-ka-muck, a wilderness.
Ta-cou-shick, yesterday.
Ta-dal-kid, lean man.
Tah-cee, Dutch.
Ta-he-na, this way.
Tah-le-quah, a town.
Ta-hoon-ta-wa, the night hawk.
Ta-hu-ha-ya-ta, eaters of skins.
Ta-in-ga-ro, first thunder.
Tai-ag, muddy white waters.
Ta-ka-ka-couche, black birds.
Ta-ka-i, standing ears.
Ta-ka-nas-see, water enough.
Ta-kap-sin, shining ground.
Tak-a-sa-woss, love powder.
Ta-ka-to-ka, standing together.
Ta-ka-to-pa, I am standing.
Tak-taa-ah, I do not know.
Ta-kus-kan-shan, something that moves.
Tal-a-ho-ya, child of light.
Tal-la-has-see, old town.
Tal-la-hat-chee, river of rocks.
Tal-la-pa, the prairie wolf.
Tal-la-poo-sa, a stranger.
Tal-tsu-ska, two heads.
Tal-li-cum, a warrior.
Ta-lis-e, old town.
Ta-lue-e, a town.
Tal-yi-da-i, scalps covered with hair.
Ta-ma-hi-can, a war hatchet.
Tam-ah-nous, haunted.
Ta-mas-see, big bend.
Ta-mo, a grey squirrel.
Ta-na-ha, the alligator.
Ta-na-si, big spoon.
Ta-na-wun-da, swift waters..
Ta-ne-son-gais, sea gull.
Tan-i-bath-a, pierced noses.
Tank-i-moo-shanne, little elk stream.
Tar-we, wheat.
Ta-sa-un, country of bulls.
Tash-tas-wick, good disposition.
Ta-sin-to, deers tail
Tas-ka-yo, a warrior.
Tass-ma-nane, food from corn.
Ta-tan-ka, buffalo bull.
Ta-tank-a-han-ska, long buffalo.
Ta-tank-a-ma-zin, standing buffalo.
Tat-su-ha-wa, child of the sun.
Tate-pe-sin, wild rice wind.
Taugh-waw-gee, autumn.
Tau-wun, open the door.
Ta-wots, the haregod.

Ta-wa-ca-nie, the traders.
Ta-wa-gin, Indian drum.
To-waq-ka, the war drum.
Ta-wa-li-tai, punk plugged in.
Ta-was-sen-tha, pleasant valley.
Ta-wa-wa, the traders.
Ta-wi-ska-la, rock flint.
Tay-cho-pe-rah, the four lake country.
Te-ahm, the moose.
Te-a-hoge, at the forks.
Tea-ma-hia, the ancients.
Te-car-es-e-ta-ne-ont, place with sign post.
Te-car-na-gage, black waters.
Te-caugh-ie-tan-e-go, camp by the lake.
Tech-a-chape-a, beavers working.
Tec-ta-tan, do not understand.
Tec-wa, the snake clan.
Te-dal-ton, a water hole.
Tek-a-ne-da-he, lake on a hill.
Tek-ah-raw-ah, the walker.
Te-ga-jik-ha-do, place of salt.
Te-ka-on-de-duh, place with sign post.
Temas-see, bear pit.
Teen-de-sa, blue jay.
Te-na-tante, little heart.
Ten-e-an-gop-ti, kicking bird.
Ten-e-kon-ky-a, black bird.
Ten-e-tai-de, bird chief.
Ten-nes-see, curved spoon.
Te-nun-ga-zi, yellow buffalo bull.
Te-on-a-take, pine forest.
Te-yu-wit, hospitable.
Tha-ku-hin-e-ma, whetstone men.
Tha-yen-do-ne-ga, he who holds the people together.
Tha-pa-li, peach tree.
Thi-a-ya, the mound.
Thlin-ket, blankets.
Ti-a-daugh-ton, beyond the point.
Ti-a-non-tai, tobacco nation.
Ti-an-an-i, many wounds.
Ti-bis-cag, this night.
Tien-on-de-ro-ga, brawling waters.
Til-la-ka, white horn.
Tin-tah, prairie.
Tin-ta-ton-we, prairie villagers.
Tin-tar-o, the inkstand.
Ti-ough-noo-ga, meeting of the waters.
Tip-a-ke-sa, the moon.

Tip-in-a-von, painted lips.
 Ti-pi, a tent or wigwam.
 Tip-o-ni, the altar.
 Tis-a-yac, spirit of the valley.
 Tish-co-man, he who never blackens.
 Tish-i-min-go, the plover.
 Ti-tan-ka, big house.
 Ti-vi-bi, white man.
 Ti-yot-pi, the warriors tipi.
 Ti-zap-tan-ni, five lodges.
 Tla-nu-wa, the mythic hawk.
 Tlan-u-si-yi, the leech valley.
 To-co-a, the beautiful.
 To-cho-pa, good spirit.
 To-hatch-i, little water.
 To-ho, the puma.
 To-ho-pe-ka, horse shoe.
 To-ka-con, he who inflicts first wound.
 To-ko-na-bi, the wild cat clan.
 Tom-bic-on, place of crab apples.
 Tom-e-te, Thomas.
 To-mo-chi-chi, the chief story-teller.
 Ton-a-en-ko, kicking eagle.
 Ton-a-ka, water turtle.
 Ton-da-ha, mysterious water.
 To-do-da-ho, tangled.
 Ton-e-teah, the sunlight.
 Ton-ka-wa, the big house.
 Ton-kin, black water.
 Ton-ko-ko, people with black legs.
 To-hen-pa, dry creek.
 To-nes-sa-ah, on the watch.
 Tonh-yo-pa-da, pipe bearer.
 Ton-ki-nah-yup, cold men.
 Ton-ki-wa, where is it?
 Ton-ko-u-ko, swift fox.
 Ton-pe-to, afraid of water.
 To-no-a-go-o, with a headache.
 Ton-ya-gua-dal, red tail.
 Toom-pin-nu-we-tu-weep, land of the standing rock.
 Too-an-tuh, spring frog.
 To-pah-cas, white hair.
 To-pi-nish, people of the trail from the hill.
 To-sas-in, silver brooch.
 To-tan-ic, mighty.
 To-toosh, the breast.
 To-toosh-gleese, butter.
 Tough-ken-a-man, place of worship.
 Toup-a-dal-ky-ato, lame old man.
 To-wen-you-go, it touches the sky.

To-wet-an-a-mow, a waterfall.
 Tox-a-way, a place of shedding tears.
 Tsa-dal-ta-in, white goose.
 Tsa-gu-hi, the swimmer.
 Tsan-yu-i, rabbits.
 Tsa-tu-gi, I have crossed.
 Tsa-we-ha, the bat.
 Tschad-dan, shakers.
 Tsen-tain-te, white horse.
 Tshik-was-set, sound of thunder.
 Tshi-saq-ka, the jugglers.
 Tsi-ka, grandfather.
 Tsil-sun-ti, fire brand.
 Tsin-tan-mo, horse head dress.
 Tsist-uni-gis-ti, rabbit foot.
 Tsi-yun-gun-si-ni, dragging canoe.
 Tske-ke-nau, old chief.
 Tso-na, an awl.
 Tso-ai, table rock.
 Tso-dal-ken-de-pa, walnut creek.
 Tso-la, lost.
 Tson-bon-hon, feather cap.
 Tsu-da-ye-lun-yi, lone peak.
 Tsw-ka-lu, slant eyed giant.
 Tsun-it-ka-lu, slant eyed people.
 Tsun-tu-tsi, the panther.
 Tsu-oc-na-hi, I am rich.
 Tum-me-ink, where there is a wolf.
 Tunk-hanne, smaller stream.
 Tu-sa-yan, ancient city.
 Tus-ca-loo-sa, black warrior.
 Tus-ka-noogh, a young warrior.
 Tus-ko-los-sy, a high level plain.
 Tut-i-yi, the snow bird.
 Tuss-te-was, flatheads.
 Two-lum-ne, a water fall.

U

U-chee, principle people.
 U-cher, corn.
 U-da-wa-gun-ta, bald head.
 Ul-un-ni-ta, the lame one.
 Ul-wee, the tall one.
 U-qua-wash, the sun fish.
 Ull-us-di, little will.
 Um-ba-gog, clear lake.
 Un-a-hue, the heart.
 Un-a-ji-ska, white shirt.
 Un-a-lact-go, turkey.
 Un-cah, yes.
 Un-ca-pa-pa, outlet.
 Un-com-pah-gra, lake clear and deep.

U-nen-tuk-kin, the mountain lamb.
 Un-ji-qude, grey shirt.
 Unk-te-na, monster snake.
 Unk-til-i, water god.
 Unk-tie-hee, spirit water.
 Un-pa-tan, the hand.
 Un-two-la, gun rod.
 Un-ton-gar-sar, black buffalo.
 Us-sin, a stone.
 Us-te-ka, butternut tree.
 Ute, the oak.
 Ut-lun-ta, the spearer.
 Ut-sa-lu, the lichen.
 Ut-say-an-thee, she who is lost.
 Ut-sun-ta, the bouncer.
 U-wa-gil-a, the foam.
 Uty-san-tha, beautiful spirit.

V

Vau-de-was, land of the Iroquois.

W

Waa-be-esque, little scar face.
 Wa-bang, to-morrow.
 Wa-bak-i-neu, white eagle.
 Wa-ban-shin, the martin.
 Wa-bas-sa, red leaf.
 Wa-bo-oq-kin, white wing.
 Wa-baun-see, dim daylight.
 Wa-be, place of hatching.
 Wa-beek, a rock.
 Wa-bes-no-wusk, the yarrow.
 Wa-bew-yan, a blanket.
 Wa-ca-ka-cu-ti, watermelon.
 Wa-ca-pe, the stabbers.
 Wa-ce-un-pa, roasters.
 Wa-che-que, wounded heron.
 Wa-chip-i, a dance.
 Wachts-chunk, on the hill.
 Wa-chung, spur of the mountain.
 Wa-chu-sett, the mountain.
 Wa-co, the heron.
 Wa-co-nah, bright star.
 Wa-cou-ta, a shooter.
 Wa-dan, thanks.
 Wa-dig-as-ka-li, brown head.
 Wa-ga-zu-ti, very straight.
 Wa-glu-he, the loafer.
 Wa-glue-ze, water snake.
 Wa-guen-ne-yu, trails.
 Wah-kee, often.
 Wa-ha-ba, ears of corn.
 Wah-no-ton, he who charges.

Wa-hon-gas-hee, no foot.
 Wah-pe-ku-tes, leaf shooters.
 Wa-hu-hu, little screech owl.
 Wa-how-pum, willow people.
 Wah-wah-tay-see, the fire fly.
 Wai-ma-te-kit, with bow and arrows.
 Wai-saw-wit-a, red mouth.
 Wa-jack, muskrat.
 Wa-kan, mysterious.
 Wa-kan-ka, old man.
 Wa-kan-tu, mysterious one.
 Wa-kan-ya, one sent.
 Wa-kaun, the snake.
 Wa-kaw-on-a-pe, supernatural.
 Wa-kin-yan-du-ti, red thunder.
 Wa-ku, a feather.
 Wak-mu-ha-o-in, pumpkin earring.
 Wa-kute, a shooter.
 Wa-lam, painted.
 Wal-la-na-namp, deep water.
 Wal-la-mink, where there is paint.
 Wal-la-pais, people of the tall pines.
 Wal-la-si, the frog.
 Wal-la-si-yi, frog town.
 Wal-len-pau-pack, deep and dark water.
 Wal-pi, place of the gap.
 Wal-um, O-lum, red score.
 Wa-ma-set, a place.
 Wam-beek, a rock.
 Wam-bick, white.
 Wam-den-i-can, an orphan.
 Wam-na-he-za, corn growers.
 Wam-nu-ha, beads.
 Wam-pan-agwa, white lion.
 Wam-pa-no-ag, muscles.
 Wam-pi-ni-ag, the white stone.
 Wam-pum-pe-ag, white shells.
 Wa-nah-tuk-ook, the great meadow.
 Wan-net-ta, the bright star.
 Wa-nas-kee, the daughter.
 Wan-a-ghee, a ghost.
 Wa-na-gi-ti-pi, house of spirits.
 Wa-ni-ga, the sun.
 Wan-la-ki, you see it?
 Wa-pa, bird of prey.
 Wa-pa-lan-e-wach-shuc-hanné, the stream of the bald eagles nest.
 Wa-pan-ach-kie, men of the east.
 Wa-pa-na-ki, where white stones are.
 Wa-pa-noc-ca, eastlanders.
 Wa-pe-lan-e-wech, the bald eagle.
 Wa-pe-wey-ang, blankets.

Wa-pi-na-kat, second chief of the eagles.
 Wa-pis-cu, the swan.
 Wap-tai-un-im, people of the narrow river.
 Wap-wal-lo-pen, where the scouts were killed.
 Wa-qui-si, ugly face woman.
 Wa-quon, spawn.
 Waq-kin-a-oy, thunder's nest.
 War-poses, white rabbit.
 War-sar-sha, brave man.
 War-saw, black bird's nest.
 Wa-sa-ka-un, distant land.
 Was-ca, floating bridge.
 Wash-a-kie, red paint.
 Wash-a-na-tu, huckleberry.
 Was-has-he, generous.
 Wash-e-au-gah, a good leader.
 Wa-si-cum, the spirits.
 Was-te-da-ka, to like any one.
 Wa-su-la, a moth.
 Was-sun-tu-na, a hollow log.
 Was-quoi, bark.
 Was-wag-im-ing, torch-like.
 Wa-tan-ga-ta, black coyote.
 Wa-tah-tonk, black eagle.
 Wa-ter-no-mee, where the fairies are.
 Wat-pa, river.
 Wa-tau-ga, place of burial.
 Waunk-tshay-hee-sootsh, red devil.
 Wa-wa-yan-da, away over yonder.
 Wau-nis-soo, the vale of Hoosaton-ock.
 Wau-pa-tine, leaf nation.
 Wa-wi-ku-ska-ye, symbols from on high.
 Wa-ya-mi-du, those who sing.
 Wa-wa-sa, at the north.
 Wa-wo-nais-sa, the whippoorwill.
 Watch-e-non-na, the orator.
 Wat-tee, root of the fir.
 Wau-be-gun, clay.
 Wau-ke-gan, white man's dwelling.
 Wau-ke-sha, at the fox.
 Wau-sau, distant.
 Waw-boos, rabbit.
 Waub-P-zeeg, the white fish.
 Wau-goo-shug, red fox.
 Wau-ke-gan, a house.
 Wau-ki-shaw, fox's den.
 Waw-ne-ta, winter camp.
 Wau-pes-e-sin, wild potatoes.

Wau-re-gan, something pleasant.
 Wa-vo-ka, the cutter.
 Wa-zik-ute, pine shooters.
 Wa-zu-pe-wee, the moon when the wild rice grows.
 Wau-sau-kee, distant land.
 Waw-kin, trees edible.
 We-ar-ruge-nor, little thief.
 Web-co-wit, a pow-wow.
 We-hung-ka, second born girl.
 Wen-no-pay-kin, fine pond.
 We-nong-ga, turkey buzzard.
 We-quamps, end of pond.
 We-quasti, a swan.
 Wer-hee-gen, it is well.
 Wer-wance, the king.
 Wesh-ach-puch-ka, slippery rock.
 Wesh-cubb, the sweet.
 We-skin-eu, chief of the eagles.
 West-gos-to-gua, clear tidal stream.
 We-tamp-kah, water fall.
 We-the-a, hospitality.
 Wey-a-pin-sen-waw, blue jacket.
 Wey-aw-we-go, the tornado.
 Whau-pau-nau-con, where the wig-wam is.
 Whe-ank-kaw, big duck.
 Whip-hanne, arrow stream.
 Wi-ca-sta, man.
 Wi-can-hin, old men.
 Wi-camp-pies, the stars.
 Wi-e-wa-ha, good disposition.
 Wick-a-tonk, whirling wind.
 Wick-cem-ma, first gathering.
 Wi-dish-i-a-num, brotherhood.
 Wi-ko-mik, a wigwam.
 Wil-la-wan-na, good cedar swamp.
 Wil-li-man-tic, good look-out.
 Wi-lo-lo-ani, lightning.
 Win-net-ka, beautiful place.
 Win-nak-hanne, Sassafra's river.
 Win-a-mao, catfish.
 Win-nat-shi, river from canyon.
 Win-ne-big-os-host, where dirty water flows.
 Win-ne-pe, dirty waters.
 Win-net-ka, beautiful place.
 Win-nit-sook, big chief.
 Win-gan-da-coa, Virginia.
 Wi-noch-ca, woman.
 Wi-no-ca, spirit of the caves.
 Wi-noos-ki, beautiful stone river.
 Wi-os-kas-it, the good one.
 Wip-pit-tah, my teeth.

Wis-a-meek, catfish camp.
 Wis-cas-et, place of yellow pine.
 Wis-con-sin, the gathering of the waters.
 Wis-chik-sik, quick.
 Wis-sa-yek, rocky place.
 Wis-si-nee, to eat.
 Wi-sun-ka, younger brother.
 Wis-quonk, the elbow.
 Wit-a-pa-ta, the snake.
 Wit-a-pa-hat, island buttes.
 Wo-ak-hanne, crooked stream.
 Wo-a-hope, a commandment.
 Wo-ap-tu-schance, white deer creek.
 Wok-i-con-ze, kingdom.
 Wop-o-wa-go, the fortress.
 Wo-si-va, a mountain.
 Wos-kos-sia, the nails.
 Wo-tan-ice, blood clot.
 Wo-wo-cin-ya, father.
 Wun-naum-way-em, he is truthful.
 Wun-pan-to-me, the white weasel.
 Wu-su-hi-hen-ye, sunset land.
 Wy-an-dank, wise man of the mountains.
 Wy-a-can-da, wide shallow stream.
 Wy-on-ak-way-ha, the bear's paw.
 Wy-sau-king, place of grapes.

Y

Ya-hu-la, black drink.
 Yam-pa, people of the cold country.
 Ya-na-gus-ka, the bear is drowned.

Yanc-ton, end village.
 Yan-e-gwa, big bear.
 Yan-ton, the border villagers.
 Ya-pa-hes, warriors.
 Ya-yah-tus-ta-nage, great builder.
 Ya-zoo, leafy.
 Ye-mis, the wild rose.
 Yen-gees, English.
 Ye-nis-i-ti-na, among the roses.
 Yi-a-kop, double mountains.
 Yon-a-gus-ka, the peace chief.
 Yon-ah-los-see, the passing bear.
 Yose-a-geh-ant, white blanket.
 Yow-ho-ka-clee, blazing arrow.
 You-ne-si, cannot see.
 You-kon, there is.
 Yu-ma, sons of the river.
 Yun-ga-sa, a pouch.
 Yun-sa-i, buffalo place.
 Yunt-ka-to-da-ta, shoulder belt.
 Yun-wi-ya, real people.
 Yus-tan, to finish.

Z

Zeb-won, late spring.
 Ze-ca-na, the birds.
 Ze-la-gi-ani, long arrows.
 Zep-ho-set-to, big bow.
 Zit-ka-la-noni, lost bird.
 Zit-ka-la-zi, yellow bird.
 Zon-kia, tooth man.
 Zon-tain, snake head.

Small Indian Words

A-no-ke-win, work.
Che-no-be-wit, we stand.
Kee-her, a friend.
Wus-ka-wa-ka, a wigwam.
O-ge-mar, a chief.
Gitch-e-dau, a warrior.
Me-tos-sa, a legging.
A-to-tar-ho, a chief.
Pec-ara-ho-ga, generalissimo.
Kom-me-tak, I understand.
Har-pe-da, third born boy.
Har-ka, fifth born boy.
Har-pen, second born girl.
Was-ka, fourth born girl.
Gwa-nee, our father.
Ho-ne-sa-go, in his house.
O-ga-uh, sweet.
Na-zin, he stands.
Pen-nau, look.
Wits-che-mil, help all.
Tau-wun, open the door.
Win-menno, it is good.
Chee-na-se-nun, how are you.
Nee-tash-pe, I am old.
Pah-ta-wah-ka, a council fire.
Te-pe-wah-ka, council house.
Wi-a-ka, look there.
Nah-tose, mystery man.
Na-da-nis, my daughter.
Hok-tee, a woman.
Nam-ma, a bow.
Wun-da-da, daylight.
Wan-hink-pe, an arrow.
Moc-o-maun, a knife.
Wab-e-wy-an, a blanket.
Mish-in-o-wa, a bringer.
Chas-ke, first born boy.
Har-pan, second born boy.
Cha-tum, fourth born boy.
Wi-no-na, first born girl.

Harp-sti-na, third born girl.
We-har-ka, fifth born girl.
Da-ga-a-sa-oh, our glory.
Ne-wa-ah, small.
Ah-wa-o, the rose.
Wis-chik-six, be thou vigilant.
Man-che-look, many pale-faces.
Lach-pi, quick.
Win-gin-a-mon, I like it.
Pe-tal-a-mo, sound the alarm.
Nee-tas-ta, I think.
How-ke-che-wa, good-bye.
Yego-ma-nuh, a great chief.
Akatsah, she is young.
Ma-shuse, very well.
Te-wa-wa, he eats.
Ne-ta-see, to exist.
Kena-win, thou and I.
Ni-sah-gee-ig, he loves me.
Pe-mah-te-se, he lives.
Ween-mah-cha, he goes.
Ween-ek-e-do, he says.
Bat-satsh, strong.
Es-to-ke-te, good.
Mi-si-ka, yours.
Nei-to-see, you are.
Ohnish-shin, it is good.
Na-wah-bag-nig, he sees me.
Oh-ow-taig, it is here.
Ah-neen-de, where.
Ma-nu-ka, a friend.
Ash-kay, near.
We-si-ka, ours.
Klas-ka, theirs.
Mon-to-wese, little spirit.
Mo-na-car, a spade.
Mo-ko-ho-ka, he who floats.
Mo-cho, the cropped.
Mis-tas-sin, a great stone.
Mish-a-wum, a great spring.

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